Orient and Occident

Old homes! old hearts! Upon my soul forever
Their peace and gladness lie like tears and laughter.
—MADISON CAWEIN.

SEPTEMBER
1937

Vol. XIII No. 9

ADULT LEADER

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The American Baptist Publication Society, Philadelphia, Pa.

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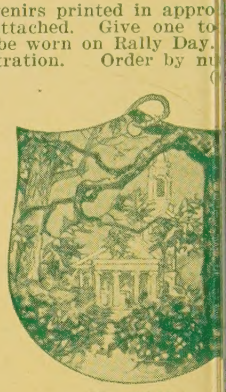

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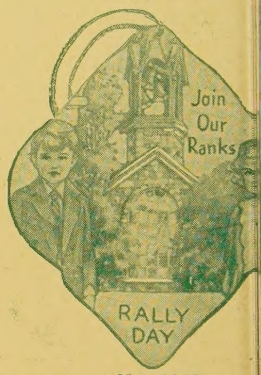

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Editor of ADULT LEADER

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n Open Letter

o a Man Who Doesn't Send His Boy to Sunday School:

In our conversation the other day you stated a mber of reasons why you object to your growing y's attending our church school—or any other. Not shing to enter into argument, I did not then under- ke to reply to you, but I am now setting down some nsiderations criticising your attitude.

You do not want to predispose your boy to any rticular religion, or even to religion in general: I would leave him free in this matter; then, when is older, competent to decide for himself, he will oose the religion, or church, that appeals to him," u say.

1. Now I believe, as the philosophers have re- arked, that man is naturally religious; but you are telligent enough to know that such an instinct needs to be developed, to be cultivated, and that if this is not accomplished in the early years, the instinct will atrophy.

There is a rare, isolated view that religion cramps and disfigures a life, but I submit that the best, the wisest, the sanest thinking of all time repudiates this view and holds that religion—that is "pure religion and undefiled"—beautifies any life, and wonderfully supplements its defects. If your boy grows up unreligious—without religion—his life manifestly will be unsymmetrical; there will be in it a lack, in contrast to the best lives.

2. You certainly wish your son's life to be supplied with every possible resource. Religion, at least the Christian—and that is what we have in mind—has proven itself to be a consoling and strengthening resource of very great value. The proof of this is all on one side; it comes from such a great cloud of witnesses as to be well-nigh overwhelming. Your boy as he grows up and goes out into the world will inevitably face many temptations to evil. Inherited moral fiber, family traditions, pride, and moral principles that he may have been taught will partly arm him against these temptations, but they do not suffice; classic tragedy and modern realistic fiction tell over and over again how inadequate they are. Would you deprive your son of the greatest moral defense of all, the power that the Christian religion furnishes? Would that be fair of you? Similarly, he will encounter many hard knocks. Religion is the only thing known to man that might enable him to meet those experiences without bitterness and bafflement. Are you not grossly negligent if you do not forearm him in this respect also?

3. Human life is proverbially an unstable, fluctuating, uncertain affair—it needs a balance-wheel and compass. There are many such, but we proponents of religion claim that faith in God, cultivated by worship, is the best of them all. The way of life is always into the unknown. Your son's will be an exception if it does not, time and again, need direction, guidance. We submit that in addition to all other advice and counsel it will be well for him to have the guidance of a God revealed in a Christ Jesus who is named The Way.

4. The statement that ours is a Christian civilization is sometimes challenged, but unconvincingly. If you let your son grow up outside Christianity—that is, unfamiliar with the facts and teachings of the Christian gospel—you will probably make him culturally a fish-out-of-water. He will indeed, and whether or no, take on and breathe in a certain amount of religion from his environment, but not enough to save him from being handicapped—"different," queer. His oddity in this respect will also be accentuated by the psychological disturbance resulting from cutting loose

from hundreds of years of racial adherence to Christianity. It probably is a fact that all your boy's ancestors have been reared in the teachings and practices of the Christian church—as far back as the time of those who were uncivilized denizens of the European northlands. It takes a wrench to break one out of all that—as even Soviet Russia is learning.

5. The state schools nowhere today provide instruction in the Bible for young people; most private schools do not; rarely the home. If a boy is kept out of the church school, how is he to become familiar with the Bible? And yet such knowledge is one of the important elements of general education, one of its backgrounds. Few men write good English, and it is not easy to appreciate good English books, without this background. Examine the literary output of almost any of the prominent writers who repudiate the Christian faith, or who are utterly detached from it—men like Bertrand Russell, Aldous Huxley, Joseph Wood Krutch and the Powyses, for example—and you will find these men marked all over with our English Bible. You will not let your boy be taught the Bible, you say. Do you realize that ignorance of it will stamp him as illiterate, as deplorably imperfectly educated, among the people with whom he is going to associate all his life?

6. We are getting into a time when everybody is talking about service and personally thinking about service. It is decidedly "the thing" and the fashion. Your boy will undoubtedly soon be devoting a part of his life to good works and alms-deeds. You will want him to. But such activity, such humanitarianism, needs an inspiration; without an adequate inspiration it is likely to be perfunctory and tiresome. There is little or no inspiration in bare humanism. Deeds of mercy and helpfulness, in order that one may find satisfaction and joy in them, must be motivated by a love for humanity that is warmed, vitalized by a personal Power outside ourselves that makes for lovingkindness. As you think of your boy—as I know you must—as a grown man practically concerned for the welfare of his fellows, can you bear to think of him as not having the companionship of the Jesus Christ whose very name suggests service, rich and joyful?

7. You may easily be critical of our Sunday school, and of its instruction as something to which you would not care to submit your son. We religious educators are not boastful. We know better than anyone else our work's shortcomings and its unsatisfactory results. We are always striving for improvement. We are confident, however, that few young persons can be exposed to the training of an average Sunday school without receiving that touch of Christ which makes one Christian—in the broad, limited, nominal, cultural sense, anyhow. And that is something; yes, much.

Name Your Class

By E. Roger Jones, Baton Rouge, Louisiana

Name your class! There are numbers of suggest names in the literature of every denomination. The names should be chosen to fit the personality of t particular class: its aims, purposes, ideals. It shou be a name that every member of the class can be pro of; a name that will inspire each to better and high living; not just on Sundays, but on every day of t week. There should be an influence in the name bring about class loyalty. The name should anima the class to growth in grace as well as in numbe It should radiate the spirit of the class, "breathi out," as it were, cordiality and hearty welcome to n and prospective members. The history of a class, accomplishments, its influence for good—all that go into building its background as the years pass—m center in its name.

People Who Are Vital

There are two sorts of vital people in the wor those who are out and out against God, and those w are out and out for God. Both are today having gr influence on the life of the world. The aggress atheism of the Russian national experiment is rea ing not only the life of Russia, but the world beyo her boundaries. It is felt here. On the other ha those who are out and out for God are vital. Thus created the great struggle everywhere, the outcome which we believe is with the people of God and will manifest in the progress of his kingdom of righteo ness, truth and love. To help us all find God, source of vital good, is the central ministry of church, as it was the central ministry of Jesus. I such persons there will be a constant effort for progr in Christian character. Every good movement of spirit of God for human benefit will have their c stant and cheerful help.—*George Arthur Clarke.*

The Testimony of Service

The Christian who attentively regards his Lor teaching need never be in doubt as to the genuinen of his faith and discipleship. The test is one that Je himself has given, in unmistakable language and ure; and a very simple one—fruitfulness. To b Christian is to be vitally united to Christ, our lif part of his life, as the branch is a part of the t That parable of the Vine and the Branches is certai one of the most significant and momentous of Jesus' lessons. It is large with comfort and w promise, but we miss half its import when we th only of the joy and hope that it affords. Dare make it also the test—acid test—of our Christ lives? Fruitfulness!—*M. B.*

A Business Man Teaches Religion

By GEORGE MOLL, Philadelphia, Pennsylvania

An Address Before the Northern Baptist Convention, Philadelphia, Pennsylvania, May 21, 1937

I Teach a Class and Tell a Story

I have never quite known whether I fell into teaching religion or was pushed into it! It occurred some venty years ago. I was sitting in the "Pastor's lass" one Sunday afternoon; he had just begun to each. The superintendent *burst* in—there is no other ord for the way this particular good man would ome upon the scene—to enlist a substitute teacher. he pastor's searching eyes scanned the room; they et mine for an instant, and the iron in my young lood turned to lead when I heard him say, "George, uppose you teach the class; it's just a few boys."

No George has ever lost a dare; so, though slightly azed, I followed the superintendent to that class of our boys, and was introduced to them. Not knowing hat lesson was to be taught, and never having taught Sunday school lesson anyway, I decided to tell them he story that the pastor had used a few minutes efore in opening the lesson. It was about a captain's et monkey, that climbed up on the pilot-wheel one ay, just after the captain had become ill and had allen to the deck. Imitating his master, the monkey teered the ship, but ignorantly headed it straight ward the rocks! Or was it I who was headed ward the rocks? However, the boys must have ked it. One said it was the shortest Sunday school esson he had ever listened to. They asked me to teach" them regularly; their teacher having left. o I agreed to come, prepared, the following Sunday.

I Get Acquainted with The American Baptist Publication Society

I went to the superintendent afterward and asked im for teaching material. He gave me a *Bible Lessons* aflet for the following Sunday, and said, "Use your ible, and this will help you." I did not know then ut have since learned that when I first stood in need f help in teaching religion The American Baptist ublication Society was there and ready with Sunday chool lesson material prepared for that very purpose. he Publication Society issued its first Uniform esson materials way back in 1872. Think how many housands of teachers the Society has helped during hese intervening years!

Leadership Training

I was a tyro Christian when I thus began to teach, nd I soon came to realize my need of special knowldge. I joined the teacher-training class conducted by ur Sunday school. Here I was helped greatly by an educational process devised and developed by the Publication Society. Since this department of leadership education was organized in 1905 well over a hundred thousand persons have followed its courses and been granted credits. Leadership education is today one of the important services of the Publication Society. It embraces not only teacher-training, but also the education of young people and adults for every kind of Christian service, and for richer personal living, this being effected through church and community training-schools and summer camps and assemblies.

The Society's Judson Press and Its Books

Soon I wanted to know more about Baptist principles, and about dealing with boys; so I bought two books: *The Baptists: Who Are They and What Do They Believe?* by W. B. Boggs, and *Brothering the Boy*, by W. E. Raffety. Both of these books were published by The Judson Press, the large book-publishing division of The American Baptist Publication Society. Through the years I have accumulated scores of Judson Press books which have helped me the better to teach religion and the better to enjoy my Christian life. Who can comprehend the immortal influence for good exerted by the Publication Society through the billions of pages of religious tracts, books and periodicals that it has sent forth during these one hundred and thirteen years?

Baptist Literature for Baptists

While teaching a Sunday school class I learned also the value of The American Baptist Publication Society's story-papers. Incidentally, I soon discovered that they must be given to the pupils at the *end* of the session; otherwise there is created a competition for attention which is hard for the teacher to beat! You know, these papers are very interesting. I learned that by reading them myself; and by knowing what was in them I gained a bond of common interest with my pupils; many a worth-while point of contact. I should not want to run a Sunday school without story-papers. Frequently, in this day of many publications of questionable value, the Sunday school paper is the only piece of religious literature that gets into the home. A good Sunday school weekly not only increases attendance, but multiplies the influence of the school and the spread of the knowledge of Jesus Christ. Nor should I wish to run a *Baptist* Sunday school without *Baptist story-papers.* This does not

mean that I think that only Baptists can be Christians; but it does mean that I believe the great Baptist principles are worth maintaining and can only be maintained by Baptist support for Baptist institutions. Furthermore, I have great faith in the editors of The American Baptist Publication Society; I believe they are better qualified to provide the right kind of reading-matter for my Baptist scholars than are any other denominational or undenominational editors.

Once we thought—in our Sunday school—that we might save money by buying our periodicals from some other publisher. I was on the committee that compared the Publication Society's material with that put out by other denominations and concerns. We found that not only were the Baptist periodicals fairly priced, but that when contents and quality of production were considered our own were by far the best value and the wisest choice. Particularly do I like *Young People* in its new photogravure style. The Society has proved itself alert and progressive in applying to the service of Christ a printing process which has demonstrated its appeal and popularity in secular channels. Even a printing method can be converted and used by the Master, and I believe the improved *Young People* will help greatly to make Christian living more popular in this modern, complex world.

A Splendid Layman's Job

After a few years of teaching I was made superintendent of the combined intermediate and senior departments; to teach religion largely by directing the work of other teachers. I missed the joy of teaching and shepherding a class of boys. There is no higher calling on earth for a layman than that of helping to shape the lives and characters of boys and girls in a Sunday school class.

I was asked to speak on the topic "A Layman Teaches Religion," as though it were news for a layman to be engaged in that work. One author has asked, "Shall laymen teach religion?" pointing to the rise of professionalism in Christian education as a sign of a changing practice in the teaching service of the church. God pity the church if in the future its educational task is given over, wholesale, to those who are paid to do it! I come from a church that has one of the largest Sunday schools in Philadelphia—more than thirteen hundred on the active roll, and often a thousand in attendance. In my own department we had one hundred and eighty-two boys and girls, from twelve to eighteen years of age, present last Sunday, and every one of the twenty-nine teachers on hand. In all that large Sunday school, with more than a hundred teachers, there is not one paid worker. There is a place for professionalism in Christian education, but in the actual teaching ministry of the local church there is no substitute for the inspir devotion of men and women who not only tea religion, but who lead boys and girls by example Christian living, and who love them into a knowled of and fellowship with Jesus Christ. Laymen a more laymen must teach religion if the principles Jesus are to become the code of society.

The Place of the Religious Education Speciali

Christian education needs its professionals—m and women who will give all their time to study a experiment in the teaching of religion, passing on us laymen the organized knowledge in an easy-to-u form, and helping us train pupils to make Christiani the project of their lives. We used to think that Sunday school should be Bible-centered; then v were told by the specialists that our teaching wou be more effectual if it were pupil-centered. Ve well; I am for the pupil, first, last, and always; a I like to have my pupil "centered" in a lot of Bib —so packed 'round and saturated with its teachin that he can live, as he must, *in* the world, and yet ha worldly things and worldly influences roll off him li water off a duck's back. The American Baptist Pu lication Society has a Christian Education Departmer composed of specialists who believe that very w about the pupil and the Bible.

I Acknowledge My Indebtedness

There it is, a great professional organization, givi itself year after year to helping Christian layme pastors, churches teach religion, on Sundays a through the week, in the church school, the home, t training class, the daily vacation Bible school, t summer camp and assembly. I have turned to it mo than once for assistance and always have receiv valuable and sympathetic cooperation. (Right n we are experimenting with the Keystone Grad Courses, developed by the Society, which we are fin ing much better suited to certain ages than the Un form Lessons). Yes, dear old Publication Societ you have stood by me during these twenty years Sunday school work! You have helped and inspir me; and have trained my leaders by providing t right methods and materials and supplies.

Your Society and Mine

Some of you must be thinking that I am the Pub cation Society's ideal customer. Well, I am; but the are hundreds of others like me, who would rath patronize their own organization than deal with co peting commercial firms. For, you see, the Public tion Society is really your society and mine. W ever heard of a grocer going to a competing grocer buy a loaf of bread instead of obtaining it from h own store, where the profit would be his rather tha

is competitor's? If there is any profit on Publication ociety sales it goes to help you and me teach religion, r to missionary work in neglected places.

I learned this only of late, for the Society which as been busy for one hundred and thirteen years Spreading the Light of Christ" has not been too iligent in telling us about itself. From *The Torch,* hich has been issued during the past year, I have ome to know about the Society's illustrious past and s present extensive services.

In the Past and for the Future

Forty-one missionaries of the Publication Society re busy today throughout North America. On foot, n horseback, by chapel-car, wagon, motor-boat, autoobile, bus, and now by auto-and-trailer, the missionries of the Society have traveled to the nation's rontiers and to the smaller unchurched communities tell the story of Jesus and to carry the Bible and hristian literature. They have yet to take to the air; ey one day may do so, and by radio-waves transmit rough the ether a great program of Christian eduation.

You have had a wonderful past, Publication Soety! All through the years you have been able to djust your work to new conditions in the rapid rogress of the nation. By your efforts hundreds of urches and Sunday schools have been established d many thousands of Christians have been born into hrist. Your work today is very significant. But the st for you is whether you can continue to cope with st-changing economic and social conditions. The orld is seething with doctrines of hate. The youth many nations are being taught that they were born die for their native land. In America not all is ell. Class animosities are being fostered; juvenile ime and delinquency are mounting; seventeen illion boys and girls of school age receive no religus instruction whatever. This is a different chalnge than confronted you in 1824, when the entire opulation of the United States was only ten million. more power to you, Publication Society—the wer of the Almighty God who has led you thus far, d the strength of a great constituency which supts you by its gifts and purchases—so that with gor and courage you may impel a far greater proam of Christian education and evangelism, *to teach e youth of America that they were born to live for rist and others!*

"This world is ours to take;
This world is ours to make.
Let us build true and sure
A world that will endure;
Build out of right and truth,
Reared with this tool—our youth."

A Prayer for Slum Clearance[1]

By James Myers

Father of all mankind, who has signally blessed the human family as the cradle of divinity, and has granted to us the security and strength, the joy and comfort, and the supporting goodness of our homes, do thou forgive us that we have been content to accept these precious gifts of life, but have taken little thought of those whose lot confines them to the slums of our cities.

Give us, we pray thee, a vivid sense of the little children condemned to live in crowded quarters and to play amidst the traffic of the streets, deprived of the simplest elements of human health and happiness, robbed even of the common heritage of pure air and sunshine. Make us conscious of the preventable disease which breeds in narrow alleys and dark inner rooms where sunlight never comes.

By our hope of thy mercy as we sit concerned by the sick-beds of our own little ones may we be willing in love to share the anxiety, the anguish and the grief of the parents of the poor as they watch by their sick or mourn the death of those who need not have sickened or died but for the conditions in which they are obliged to live.

In the measure of our longing for a happy home for our dear ones, with space for gracious living, free from the special strains and irritations and the moral exposures of crowded quarters; by our pleasure in the joyous play of our happy children in God's out-of-doors, do thou lay upon our conscience the plight of countless families whose lives are cramped and thwarted for lack of space and air in which to live and play, and grow in stature and in favor with God and man.

By the anguish of our prayers for our own children, that they may be saved from sin and may grow in grace and goodness, do thou make us ashamed of our toleration of the slums, which in disproportionate measure continue to make criminals and prostitutes of many boys and girls—who never had a chance.

O God of love and justice, we acknowledge before thee our personal and corporate responsibility for the sins of such perverted lives!

Grant us grace at this time to gird ourselves for action. May our city and the nation put their hand to the clearance of the slums, and to the building of homes more fit for the children of God. Vouchsafe to us in this task of thy Kingdom a special sense of thy nearness and thy love, inasmuch as we would do it unto thee. For Jesus' sake, Amen!

[1] Mr. Myers is Industrial Secretary of the Federal Council of the Churches of Christ in America. The above is from his *Prayers for Self and Society,* and is used by permission of the publishers, The Association Press.

God in the Making of a Nation

By JOHN SNAPE, D. D., Los Angeles, California

Everybody reads E. Stanley Jones' books. Some of us have read *Christ at the Round Table, The Christ of the Indian Road, The Christ of Every Road, The Christ of the Mount, Christ and Human Suffering.* I hope that every Christian friend of mine has read *Christ's Alternative to Communism.* It is a challenging message. Its searching analysis, present pertinency, interpretive insight, epigrammatic expression, firm grasp of the essentials of the gospel, and unswerving loyalty to the kingdom of God put Doctor Jones in the front rank of writers and thinkers on the communism of Russia—which is at once subtle, effective, attractive and dangerous.

Its three hundred and two pages, in eleven chapters, cannot be read like a novel. It bristles with epigrams, with philosophical distinctions, with fine differentiations, with spiritual challenges, that cause a man to read it, and reread it, and study it. I have read it twice, taught it to a class of seventy-five, and feel competent to review it.

E. Stanley Jones takes the first text of Christ's first sermon, preached at Nazareth, and declares it to be a setting-forth of our Lord's purpose and program for the kingdom of God on earth. His book is an attempt to analyze, interpret, and enforce that program. An attempt, therefore, to bring God into a nation's life.

The author faces the issue squarely. He does not hesitate to list the advantages of communism for Russia. He says that Russia is making amazing progress. He calls our attention to the fact that literacy has gone up from 35 percent in 1913 to 85 percent today; that in 1912 there were 3,500,000 pupils in Russia's public schools, today 25,000,000; that the circulation of the daily papers in Russia is now twelve times what it was in the old Czarist days; that there today is being built in Moscow the tallest and most imposing building in the world—a memorial to Lenin. Russia is doing all this without religion.

The natural query is, if Russia is succeeding so well in the attempt to build a civilization with God left out, what could Christianity not do if it would attempt seriously to make the program of Christ effective in humanity?

The writer thinks that communism is the greatest challenge ever flung at Christianity; that it is a vital question in Russia, Turkey, India, China, Japan, and perhaps throughout the world; that the question will have to be settled, one way or another, within the next twenty-five years. The question, plainly put, is a choice between a materialistic, atheistic, ruthless communism and the kingdom of God on earth. It is just the difference between an "ideal with a club and ideal with a cross." The people of Russia belie that "just as America was the pioneer in politic democracy in her day, so Russia today is the pione in economic democracy."

This is the lesson, not only for Russia, but f America and the world. The Israelites had been fre from slavery; they had been kept from harm in t terrible wilderness; they had been given water a manna; and Moses asks them not to forget: "B ware lest thou forget Jehovah thy God." In the fi rendering of Moffatt, "Lest, when you have eat and satisfied yourselves, when you have built gre houses to live in, when your herds and flocks multip and your silver and gold increase, and all you posse grows larger, then you turn proud and forget t Eternal your God."

The penalty that Moses threatens the Israelites wi is that they shall begin to lose the very prosperity th he reminds them of. In the suggestive and stirri words of Dr. John A. Hutton: "We should rath say that if we will forget God in our prosperity, th the penalty is we shall lose from our souls that hum ity, that tenderness, that gratitude, that simplicit that supplication which are the five fingers of the ve hand we can—any of us—take hold of, the hand God."

President Albert W. Beaven has said: "The a tempt to secure and perpetuate moral actions witho religious sanctions is like building a skyscraper wit out steel girders beneath the brick and timber. R ligious convictions, the realization that there is a Go that we deal with him here and hereafter, that all o fellow men are his creation, form the framework f any moral idealism that is big enough to get us abo ourselves, our class, and our race. This was the war ing of Washington, and we do well to heed it toda If we would keep fresh the memory of this gre leader, we can do it in no better way than by buildi into our national life the great insights he had."

Many cure-alls have been proposed for the heali of the nation's hurt. Technocracy seized the imagin tion, and its advocates claimed for it a discovery social and economic philosophy that would revolutio ize society and assure the happiness of all mankin but already this blasé age of ours has turned from to new experiments. Most people have forgotten ho to spell technocracy. What technocracy, or the Tow send Plan, or the New Deal has to contribute to soci welfare is still problematical.

(*Concluded on page 270*)

Boys and Their Dads

By WILLIAM C. ARBO, Lincoln, Vermont

"Has any *old* fellow got mixed with the boys?" If there has, the years will roll away from him like snow before the warmth of the spring sun. Nothing refreshes and enlivens fathers like getting into step with their own sons, and nothing deepens the manly aspirations of growing youth like the friendly comradeship of grown men. If your men's class is looking for something really worth while and exciting to do, I recommend the practice of cultivating the friendship of the boys in your church.

One group of fathers inaugurated their boys-and-dads program in a very delightful way. They invited the Scoutmaster of the local troop to share their secret, and as a result of their conniving, all the boys were invited to join in a mystery hike the following Saturday. After a weary but adventuresome trip through brush, briar and wood-lot, the hikers came upon a welcoming camp-fire. Their dads, arriving earlier, had prepared a savory outdoor meal of steak, rolls and coffee. After supper there were stories around the fire, and then they hiked back to town.

Another group of men found a basement room in the church cluttered with trash and junk from years of pageants, suppers, funerals and what not. They cleaned the place and set it aside for a Scout meeting-room. Not satisfied with prosaic bare walls, this group of men and boys determined to bring the great out-of-doors right into the basement of their church. They lined the room with natural pine boards, leaving the bark on, and built a great stone fireplace on one side of the building. The wood was donated by interested people, and the work was performed by the men themselves as a labor of love. It was not men doing something for boys, or boys doing something for themselves, but *boys and their dads working together* toward a better mutual understanding, a deeper fellowship. Incidentally, the room has become a center of interest for the whole church.

Father-and-son banquets are another source of joy to all who take part in them. The women of your church will be glad to set up a real feed when they know that their sons and husbands are going to enjoy an evening of friendly, sympathetic comradeship together. One such program was planned entirely by the boys. The toastmaster was a lad not over thirteen, and the toasts were given by others of his age. The speaker of the evening was the local Scout executive. The fathers were not only proud of the achievements of their sons, but they also came to see that these lads were thinking long deep thoughts, and making large plans for the future.

I happen to be writing this during National Boy Scout Week. In connection with this event, Chief Scout Executive James E. West stated in a radio-broadcast that millions of boys in this country have to do without Scouting because there are no men to lead them. This situation should be honestly faced and investigated by every group of men in the church. When we consider the importance of the work being done by organizations like the Boy Scouts, the Royal Ambassadors, and the Pioneers, and when we recognize the fact that their success or failure depends upon the interest of men in boys, we have a vital challenge to our Christianity. We cannot go on talking about a better social order, or "bringing in the Kingdom" until we have met our responsibility for the boys in our own neighborhoods.

Moreover, this is a matter of immediate and drastic importance. If we neglect these growing boys, there are other interests that will quickly lay hold on them. The proprietors of tap-rooms and ale-houses welcome their patronage, even when it is against the law. The operators of nigger-pools and gambling-dens pay them flattering attention. The petty crook and the cheap gangster recruits his army of lawlessness from among the boys whom we are too busy to bother with. The reform-schools, the prisons and the police-courts are crowded with boys who might have gone straight if some man had cared enough to be their friend. For our neglect we pay an awful price in broken lives, ruined homes, destroyed property, and crowded penal institutions. If there is any problem which our church can face and must face, it is the problem of the boy.

If we are to solve this problem, it is necessary that we do more than contribute money to a fund. It is not enough to serve on a headquarters committee, and let a paid Scoutmaster or an already overburdened pastor do all the work. We cannot delegate this job to someone else. The only way to win boys is to join with boys in activities which boys find interesting. We must be willing to hike with them, play with them, study with them and dream again with them the eternal dreams of youth. We must grope our way back across the years to the time when we were standing on the threshold of life and all the world was a jousting-court with fame and fortune to be had for the winning. We must recapture something of that glad spirit of adventure which thrilled to stories of brave deeds and found in acts of daring a splendid example and a noble inspiration. That is what it means to be a boy again; and we must become boys in spirit to lead young lives to full development.

Giving Giving Its Proper Place in Worship

By WOUTER VAN GARRETT, Norwood, Pennsylvania

"I get *so* tired hearing about money in the church and Sunday school," impulsively exclaimed the young woman; "it's money! money! money! all the time!" —then her pretty face blushed a deep red. In an unguarded moment she had expressed what was in her heart, and now she was ashamed because of her outburst.

"I quite agree with you," smiled the teacher, wise, tactful Mrs. Peters. How many situations she has handled in her calm and diplomatic manner. "There is far too much talking about money from the pulpit, as well as from the superintendent's desk. Unfortunately, it seems to be necessary. There are so many who do not realize that giving is a vital part of worship. So we coax and we beg and we scold, and the situation doesn't seem to improve at all."

"But I could worship so much more wholeheartedly," explained the young woman, "if I didn't have to listen to all these appeals for money; they get me all worked up. And really I give all I possibly can; and I wish I did have more money, because I like to give."

"Well, that illustrates exactly what is happening in many other churches," said Mrs. Peters. "Those who are giving in true scriptural fashion are deeply grieved at the constant requests for money, while those who are indifferent are not moved by them. And so the appeals keep interrupting the worship, and the results are pitifully small. Something must be done about it."

Mrs. Peters is a busy woman, but she is never too busy to finish what she undertakes; and when she says something must be done about something she does it. She is far from a busybody, and everybody knows it. So her first step was a call upon the pastor. There was a serious talk that lasted more than an hour. Her pastor had the highest respect for Mrs. Peters; she was his right-hand helper among the women of the parish. Her visit impressed him. He spent some time in thought and prayer after she was gone.

The next step was a small informal meeting, called by the pastor, and attended by the superintendent of the school, the treasurer of the school, the treasurer of the church, and Mrs. Peters. Facts and figures were brought out and analyzed. Before the meeting had progressed very far it was evident that all their appeals for money were not bringing the response that was needed. Everyone felt convinced that the people had listened to so many appeals for extra offerings and more liberal contributions that they had become callous and unresponsive.

"I have a suggestion to make," began the pasto "but I should like you to hear from Mrs. Peters firs she has such a true understanding of people; and sh has been studying what we can do to make the realize their privileges in this matter of giving."

"Anything I can say would be only a suggestio and maybe a poor one at that," began Mrs. Peter "It must be an experiment. We have drifted int the habit of *coaxing* for money; and our people hav slowly raised a wall of defense; they are getting mor and more indifferent. I mean the ones who are no giving as they should."

"I have long had that same feeling," agreed th pastor. "I dislike interrupting public worship t make an appeal for funds, but the need is so urgent.

"I agree with you," spoke up the superintendent "I hate to have to 'drum' for money Sunday afte Sunday, but we must meet our obligations. To b frank, some of our teachers even aren't giving as the should. What can we expect from the pupils whe their teachers are like that?"

"I believe our superintendent has opened the wa to a solution of our problem," continued the pastor Mrs. Peters has the same thought in mind. "Let' put on a campaign of education, *education in th privilege of giving.* Let's start on the teachers. If w succeed in getting them to understand the place tha giving holds in worship they will drive the truth hom to their pupils, and in the course of time it will find its way all through the church."

That was the beginning of new things in our church and Sunday school. First in the teachers' meeting Several good books on stewardship were ordered from the Publication Society. One of them was reviewed chapter by chapter, at the meetings. The others were circulated among the teachers. Books on pageants were secured, and preparations were made to present a pageant on stewardship each month. Two were given in the church, the shorter ones in Sunday school the opening and closing exercises being abbreviated or eliminated; but the lesson period was not disturbed or rather was improved.

The pastor was the moving spirit back of the whole plan—he and Mrs. Peters. At regular intervals he preached a special stewardship sermon; he put his best efforts into its preparation and delivery.

But take notice—nowhere in the campaign was there a special appeal for money. The people were being taught to give. Time, and the spirit of God had to do the rest.

That was three years ago. A regular program o

stewardship training is maintained, but the active campaign is over. The whole parish has caught a new vision. Offerings have gradually increased. Bills can be paid on time, and there is always a balance for extra activities. Special appeals for missionary work can be answered. Today one hears nothing about money in our church and Sunday school services. Teachers have caught a vision of the privilege of giving to the Lord, and they pass it on to their pupils. Our church is no longer the same place—where people used to weary of listening to appeals for money—and be deaf in their response. Visitors exclaim: "How do you manage it?"

In short, our people have been taught *the privilege of giving as a part of worship.* They are still being taught it; in the most earnest and forceful manner. No longer is a beautiful worship service spoiled by a scolding on the subject of money. The worshipers leave the church with the reverence that every worshiper has a right to carry away with him; and that reverence is all the greater because they have learned the place that giving rightfully holds in worship.

Why Not Pay?

By VINCY PRESTON LOOPS, Austin, Colorado

The appalling need for workers and funds on our mission fields urges one to consider why the work is not better supported and why the needy are left unprovided for.

There is money in circulation. Stand any night before the door of a picture-show and watch the crowd push in. Study the figures of the amounts spent annually in United States for candy, cosmetics, tobacco or drink. Inquire into the accounts of the unpaid-for new automobiles, on which part payment has been made and on which very likely no more will ever be paid by the original buyer, and which represents an enormous waste because of the deterioration charged against a second-hand car. Then compare the amounts spent for churches, schools, missions, and the moral and spiritual training of our children and young people.

We pay taxes, more and larger every year. We grumble a little, but we pay. If we withhold the tax-money our school-teachers go unpaid for long intervals; other public work is hindered or undone; deprivation for many people ensues. God asks us to tax our incomes, the money he enables us to gain; for we are told that it is God who gives us power to get wealth. When he asks us for our tenth—tithe—the small tax that he would have back from the wealth he has given us, we do not grumble—we refuse to pay! And when we refuse to pay his work goes undone, or is done stingily. The coming of his Kingdom on earth is in so much delayed. On mission-fields hospitals are closed and the sick are uncared for, mission schools are crippled or closed and the young people who should be the trained leaders for tomorrow go uneducated. In India a woman brought her sick baby on her back nine miles only to find the mission hospital closed. The baby died in her arms before the closed door.

The need for trained native leadership is enormous. The work they should be doing can never be done by white leaders, its extent is too vast. A bishop of India once said that if a million a year were baptized it would take three hundred and fifty years to evangelize India alone. Then there is China, with its four hundred million; Africa, with its hundred and sixty million; the islands of the sea; Mexico; South America, with a hundred and fifteen million, and the unevangelized parts of our own United States. One great missionary society reports that its building program in Latin America stopped several years ago for lack of funds.

Yes, the need is beyond our ability to imagine, and in the face of it we carelessly and forgetfully go our indifferent ways. If we are ever to have peace on earth, and do away with the selfishness and greed of men for conquest, for self-indulgence, for personal ease, we must look beyond our own horizon and deny ourselves the small pleasures we cherish for the sake of obeying God's command to share, and for making the world worth living in for someone besides ourselves. A selfish life is a wasted life—and it is never a happy life.

"If you would enjoy ample rations in my house, then pay all your tithes into the treasury and see what I will do," says the Lord of Hosts; "see if I will not then open the very sluices of heaven to pour a blessing down for you, a harvest more than enough; I will stop the locust from spoiling your crops, and your vines shall not miscarry (the Lord of Hosts declares), for you shall be a land of delight" (Mal. 3: 10, 11, 12, Moffatt).

Those who have put God to the proof have never found him to fail. It might be worth trying. The church must learn, or learn anew, the true philosophy of Christian giving—and then practise it!

Some Overlooked Groups

By LESLIE E. DUNKIN, South Bend, Indiana

"Can't we do something for our overlooked groups?" was asked some time ago by a member of our adult department. The fact that they were recognized as "overlooked groups" was proof that nothing definite was being done for them.

"How many such groups do we have in our school?" someone asked; "are there enough to warrant any special attention?"

"Let's find out how many, and then what we can do for them, and then get busy," it was decided.

A temporary special committee was appointed to investigate and report back to the classes in the adult department their findings. After their report, permanent committees would be appointed to make plans and direct the work of contacting these "overlooked groups."

Our first committee brought back a report of at least nine distinct groups that were being overlooked: (1) The parents of the pupils in our school; (2) Neighbors; (3) Fellow-workers; (4) Non-attenders in our community; (5) Strangers, or newcomers; (6) The dropped-out members; (7) Sunday workers; (8) Adults from the department working in other parts of our school; and (9) The moving families.

Our next step was to appoint a committee for each of these groups, to get plans under way by which our adult department could be of the greatest possible Christian help to them.

Our Pupils' Parents. A key father and mother from each class—representing two different families—were chosen to direct this work. Their first efforts were to enlist the interest of the other parents represented in that particular class, who were already actively enrolled in our adult department. These larger groups met separately to devise personal-contact plans to reach the other parents of the children in that class. Special recognition was to be given to the classes able to report a one hundred percent active enrolment of the parents of their members.

Neighbors. A group of energetic women were appointed to plan to reach our neighbors. They prepared blank slips of paper, large enough to contain the name of an active class-member and about twenty-five blank lines. One of these slips was given to each member of our adult department, with his or her name at the top. Each member was to interview personally each immediate or near-by neighbor, to obtain the following information: Name, address, names of each member of the family, and what Sunday school they were now attending. As soon as the visitor found they were not actively enrolled anywhere, he was to give a special personal invitation to visit our school with the thought of becoming actively enrolled. None of this information was to be taken for granted; the information direct from the people themselves was required. We were pleasantly surprised at the discoveries we made of immediate "possibilities" for our department and the school. The reports of these official visitors were passed on to the most appropriate people to reach the "possibilities."

Fellow-Workers. A group of energetic men were appointed. They followed the plan for "Our Neighbors," only each worker was to interview personally from six to a dozen of the immediate fellow-workers for information similar to what was obtained from the neighbors.

Non-Attenders. This group consists of those who do not attend Sunday school—irrespective of what may be their reasons for remaining at home, or going elsewhere than to the church. The committee in charge of the work for this group enlist the help of two different adults each Sunday morning. During the Sunday school hour the team for that Sunday starts in one section of our community and stops at every home. Their greeting is: "I see you're not attending Sunday school anywhere this morning." Then the visitor urges the person to be sure to attend somewhere the next Sunday. If not actively interested elsewhere, the person is given an urgent invitation to attend our school.

Strangers and Newcomers. Each adult member is continually reminded to be alert for strangers and newcomers in their immediate neighborhood. He is to call personally and get Sunday school information from these people. A personal invitation is given to our school—if they have no previous preference. The information is given to our "Strangers and Newcomers" committee for further use.

Dropped-Out Members. A group of "old-timers" were appointed on this committee. They went over class records for five to ten years back, to discover names of has-been members still in the community. They made immediate efforts to contact these people; and also to keep close touch of absentees who might become dropped-out members.

Sunday Workers. This group consists of men and women who absolutely have to work on Sundays and cannot get off for Sunday school and church. Home department literature is provided. Midweek meetings are planned, which they can attend and contact our adults. Work with this group often bring about special efforts to attend at least a Sunday or two a month.

Adult Sunday School Workers. An honor-roll is

prepared, containing the names of the members of our adult department who are actively engaged in Sunday school work in other parts of the school. We urge them to participate in our midweek activities and plans. We in turn plan how we as adults can assist them in their special work.

The Movers. This committee keeps track of the moving permits issued in our city. Where families move closer to our church, we contact them for possible attendance in our school. Where our members move farther away, we see whether they can continue attending with us. If not, we try to get them located in a near-by school, so that their moving will not lose them entirely for any Sunday school.

Hold-Up Rackets

By Walt Messenger, Ballston Spa, New York

Twice within recent months our church has made itself mighty unpopular with the business element of the town by falling for some outside "talent" to help raise money. The first time a men's class sold "Go to Church" stamps; that is, the men's class sponsored the sale. A woman used the pastor's telephone to make the sales, calling each merchant and business man in the community, Protestant and Catholic alike, and telling them that she was speaking for Mr. ——, the minister. Then she spun her selling yarn, to which, if it failed with soft soap, she applied pressure. She intimated that the men of the class traded with said merchant, but would feel justified in the future in patronizing only those who handled their stamps. In at least one case she was promptly informed that when the merchant had some money to spare for the church the church would receive it, one hundred cents on a dollar! The total result of the sale was that about sixty dollars was added to the treasury of the men's class, while about ninety dollars went to the lady—for her three day's efforts! Out of this she paid out a few dollars for the stamps and for miscellaneous small items. The further result was that both the minister and the class sponsoring the sale received much well-deserved criticism of the methods used—and lost prestige and influence in the community.

More recently a women's class were talked into an even more elaborate proposition. A woman came into town with a proposition to publish a church calendar, which was merely a list of members and a lot of advertising. She interviewed the village printers, chiseling their figures as much as possible on the ground that it was for charity. Then she went after the advertising; at five and three dollars per space. She started with a high-pressure layout. She took a member of the class with her to each advertiser, choosing someone who traded with the prospect—victim!—in view. This implied threat usually made further argument unnecessary, although in a few cases she was very capable of applying the pressure. Over two hundred dollars' worth of advertising was obtained. The calendars were sold for whatever a person would give. I am told that the women's class received the magnificent sum of twenty dollars toward the work of the church. Knowing that the printing cost only about forty dollars, and the receipts were well over two hundred dollars, we feel that the woman took more than her fair share with her when she left town.

These methods of raising funds for church purposes are rackets—if not pure, then simple. The church as well as the public are the victims. The party that comes into town for the purpose of helping the church is ten times more interested in helping himself—to a good slice of local money. He leaves as little with the church as he can, but leaves an exceedingly bad taste in the mouths of all who are solicited. Added to this, he makes the work of legitimate church financing all the more difficult.

Things That Would Make Our Home More Truly Christian

By Nathan Pierce, Jr.

1. True, self-sacrificing love between husband and wife; negatively, nothing that would be provocative of divorce.

2. A chumship between parents and children—that would cast out all fear and restraint.

3. Plenty of good books and papers; which would exclude not a few books and papers that are read in lots of supposedly Christian homes.

4. Family esprit de corps; that is, proper family pride. This pride should be more than a pride of ancestry and position; and should be concerned with material things like the neatness of the house or the care with which the victuals are prepared and served. Slovenly housekeeping indoors and a dilapidated house, on the exterior, are manifestly not conducive to the godliness of the members of the family.

5. An interest in others outside the family circle.

6. Family prayers, devotions; if not of the old-fashioned sort, at least of some sort.

7. A general exodus from the home to the (family) church on Sunday.

8. Happy family and holiday reunions.

9. Informal, unrestrained talk about religious matters, and the presentation of the Christian life as a happy, joyous one.

10. Constant recognition of Christ as the real "head of the house" and his teaching the law and rule of the household. But this teaching as law and rule must not get away from its pervasive spirit of love.

FROM THE DIRECTOR'S DESK

By ULYSS STANFORD MITCHELL, M. A., Th. D.
Director of Social and Adult Education [1]

Citizenship Responsibilities of the Christian Minister

The call of God to the Christian minister in no wise exempts that chosen person from his citizenship responsibilities. He is not "called out" in the sense medieval ascetics understood: to remove oneself from human affairs and bask in the celestial glory of otherworldliness. The true minister must be the kelson which joins spiritual idealism and tragic human realities into a workaday religion capable of meeting and mastering personal and social needs.

As an advocate of the principle of separation of church and state he becomes doubly responsible as a citizen for helping elect decent persons to public office and the securing of corrective legislation for community and national betterment. This he does not as a paid employee of his church, but as a Christian citizen who has every right to be heard.

Three facts he should keep in mind: (1) In accepting a pastoral call the minister ought not forswear his citizenship duties or his Christian sense of right and wrong. (2) The chances are he has been called because he is supposed to have a keen insight into public affairs and is therefore expected to exercise prophetic leadership. (3) His divine commission requires him to speak without fear or favor, admonishing his congregation as individual Christian citizens to withhold patronage from corrupt candidates regardless of party affiliation, to champion ordinances and legislation designed for general welfare, and to refrain from social or business practices unjust to others implicated.

This, rightly done, is not to turn one's pulpit into an instrument of political harangue or to "play politics." If genuine concern for community welfare is evidenced and effectual teaching methods are employed in and outside the church, the conscientious pastor will have multiplied manifold the usefulness of his church as an instrument of righteousness here and hereafter, while at the same time discharging his inescapable citizenship rights.

(The foregoing is in answer to a question addressed to the director—"Should the pulpit be turned into an instrument for political harangue or for playing politics?")

"Learning for Life" Study-Guide

The elective study-guide as published in the July and August issues of the ADULT LEADER are now available in booklet form. Each church may have a limited number free upon request.

[1] Correspondence regarding these departments may be addressed to the Director, 1701-1703 Chestnut Street, Philadelphia.

Attention, Program Chairmen!

Are you looking for program material on wo peace? Then write to the Philadelphia office a request our three-page mimeographed bibliograp *Reading and Program Material on World Peace,* f for postage.

Baptist Schools in Christian Living to Be Launch

The Social Education Division of The Americ Baptist Publication Society will be sponsoring th distinct types of "Schools in Christian Living" ne winter: 1. Sixteen Regional Schools under the Unit Christian Advance. 2. Baptist Regional Schools areas not served by 1. 3. Schools in Baptist church not served by 1 or 2. Watch for further detail announcements.

Home Dedication Service

We call attention to the Home Dedication Servic "We Dedicate this Home," published in the Ju issue of the LEADER. Those desiring a copy of th service may address the Philadelphia office. W expect to have it in booklet form in the near futu

Worth Noting

The Virginia Legislature has passed a bill forbi ding liquor on outdoor bill-boards. A good beginnin

The North Dakota Legislature has passed a bill fo bidding compulsory military training in tax-support educational institutions of the state.

The Massachusetts Institute of Technology, aft seventy years of compulsory military training, no provides alternative courses for conscientious obje tors.

General Hagood writes a book, *We Can Defe America,* showing the present technical impossibili of the invasion of the United States from Europe Japan.

What? You haven't read *The Devil Theory War,* by Charles Beard, or *Kill or Cure?* by Muri Lester, or *Peace with Honour,* by Milne!

"Your son already may be sentenced to dea in the next war," declares Major-General John O'Ryan, commander of the 27th Division of th A. E. F. "War will have a decided effect on th future generation," he continues, "because it eras the strongest before they mature, and leaves the wea behind."

Congressmen Speak on War

"If we are to have a war in the future, it must be war in defense of the United States of America, nd not a war in defense of the war-profiteers and he munition-makers in America."—HAMILTON FISH, *New York.*

"War is a game that has never produced a winner." —STEPHEN PACE, *Georgia.*

"The road away from war calls for placing the lecisions on engaging in foreign wars nearer to the eople instead of further away from them."—FRANCIS ASE, *South Dakota.*

"There can be no politics in the question of peace r war. It is the common cause of all."—GEORGE A. ONDERO, *Michigan.*

"I think that all of us want adequate preparedness. he question is: What is adequate preparedness?" —FRED BIERMANN, *Iowa.*

"One battleship could take care of the needs of en thousand families."—HERMAN P. KOPPLEMANN, *onnecticut.*

"The people are demanding that we who represent hem in the Congress shall frame and write on the tatute-books of the nation legislation that will pre- ent a repetition of the events of two decades ago." —L. B. SCHWELLENBACH, *Washington.*

A Treasure-Hunt

By J. W. Atteberry, La Grange, Missouri

The members of the Sunshine Class of junior girls ad been collecting stories of treasure-hunts. This aved the way for a plan that is making lesson con- ideration more interesting.

If you should visit the class you would find teacher nd members gathered about a table on which is what ooks like a mound of earth. It is made of cardboard nd is hollow in the center. This is where the trea- ures are located.

Every member is expected to find some treasure ruth in the lesson and bring it to the class session on unday. These treasures are neatly wrapped, any ay a member likes. During lesson consideration one reasure after another is taken from the mound and iscussed. There is always a thrill when a package being opened. The truths, or practical thoughts, are eatly printed on slips of cardboard and put into the ackage.

When a package is opened, a few minutes are spent lking about the treasure. The fine thing about such reasures is that every member of the class can get the enefit of them; can take the thought home and make se of it during the coming days.

Old Dogs and New Tricks

By Nelson Louis

There is a saying, "You can't teach an old dog new tricks." Like other proverbs, this has been repeated so many times that people have come to believe it is true. Specifically, that after reaching maturity all hope of further learning vanishes. Many a one must be content to go to old age with the education received in youth.

In accordance with this belief, schools always have been arranged so that children alone would attend. In a desperate race with time teachers have stuffed the mind of the child with knowledge before he got too old to learn. It was, in a way, like a trip to the South Pole; all preparations for all possible needs must be made in advance—before it was too late.

Recently scientists—in their efforts to make us all more exact in our thinking—have been testing out this old belief to see whether or not it held any real truth. For a number of years studies were made and experiments performed; there was an extremely careful checking and rechecking of facts; and when the results were announced they stirred the educational world. For it was found that adults can learn quite as well as children. There is no reason in the world for any one to think that he cannot learn anything merely because he has passed a certain age limit. If he says he cannot, he probably is mentally lazy.

According to Professor Thorndike, of Columbia University, a person's ability to learn increases until he reaches the age of twenty-five. After that this ability decreases, but very slowly, so that there is hardly an appreciable loss. Other experimenters think that even this slight loss may be caused not by a decreasing ability to learn, but by the fact that the adult usually has not kept in practice at the job of learning; has become rusty.

The findings of these scientists have already been used to good advantage. During the past few years there has been a vast growth in the teaching of adult people. Many private agencies and social-welfare groups have opened up classes in this field, and the United States Government, through its emergency administration, is spending millions of dollars for the same purpose. Throughout the United States a vigorous war is being waged against ignorance and intolerance. It has been estimated by the director of the American Association for Adult Education that over twenty million people now are taking part in adult education of some sort. However, this figure includes all those who are served by agricultural extension services and commercial correspondence schools. In the South particular attention is being given to the illiteracy problem, and the vocational training of adults.

This new belief in the value of adult education is sure to have far-reaching effects on all education. There will be a tendency on the part of the schools to extend education all through life, so that a man may be taught a thing just before he will need it. After all, a motorist does not take a large supply of gasoline with him when he goes on a trip; he can pick up new supplies from filling-stations as he goes along. Similarly, adults can pick up new stocks of knowledge as they make their journey through life.

To Sunday School by Bus

Many communities, both urban and rural, provide conveyance to the public school for pupils who live at a distance. There are undoubtedly localities where

Bus of First Negro Baptist Church, Raleigh, North Carolina

and conditions under which this might be effectively adopted by the Sunday school. The First, Negro, Baptist Church of Raleigh, North Carolina, is thus using the fine new bus shown in our picture (it cost $3,000). On an average three hundred children are picked up every Sunday morning, from a circuit three or four miles from the church. They assemble at designated stations, just as for the public-school buses. Three trips are made of a Sunday. This Negro First Church is the oldest Baptist church in the state, having been organized a century and a quarter ago. Its edifice stands on one of the most valuable down-town corners of the city, directly across from the state capitol.

God in the Making of a Nation

(*Concluded from page 262*)

There is one city in America that boasts of elev hundred millionaires—and evicts 119,000 persons eve year for non-payment of rent! In that same city a held $10,000 banquets—and 4,000 paupers are buri every year in the potter's field! A $50,000 ball is progress—while a baby starves and freezes to dea in its mother's arms outside!

The author of *Christ's Alternative to Communi* does not hesitate to declare that "Christ's Good Ne to the poor included economic good news; th Christ's gospel is intended for the whole of man, economic condition, his health, his social relationship and that nothing common to man can be foreign Christ's followers. He thinks that Christianity w win in the end, and urges us to teach this new ord and the inevitability of the kingdom of God on earth Its closing sentence is: "The Kingdom of the Ath istic Mass Man and the kingdom of God are at t door of the world. This generation may have decide which one it will take."

The Philathea Class of the Immanuel Baptist Church, Kansas City, Kansas

This class received its charter in 1910. At that ti there were twenty-three members, of whom five a still active. Mrs. J. B. Rogers has been the teach for the past twenty-five years. She has had t assistants, Mrs. N. N. Welsh and Mrs. Hiley Shee The class now has a membership of 180. A breakf is held the first Sunday in May for the purpose installing officers and making yearly reports. average sum of a thousand dollars is earned annua for missions and the current expenses of the chur building fund, and such civic organizations as t Y. W. C. A. and Community Chest. The class a has a fund which they are saving for the purchase a pipe organ. This now amounts to $800, and added to annually.

Philathea Class, Immanuel Baptist Church, Kansas City, Kansas

RECENT BOOKS

Order All Books from The American Baptist Publication Society

JUNIOR BOYS WRITE THEIR LIFE OF CHRIST. By William Grime. Manthorne & Burack, Inc. 1936. Price, $1.00.

With the view of helping his junior boys to get a more correct idea of the sequence of events in the life of our Lord, Mr. Grime initiated the plan of having them write their own "Life of Christ." The sketches prove interesting reading. One is rather shocked to read that Jesus "went into the temple and chucked out all who bought and sold there," but that is just the way a junior boy would say it. The author has recorded much of the interesting discussion that accompanied this project. He feels that one of the achievements of the course was the awakening in the members of the class of "new and more reverential interests in the character and purposes of our Lord."

WHAT IS CHRISTIANITY? By Sverre Norborg, Ph. D. Augsburg Publishing House. 136 pages. Price, $1.00.

Doctor Norborg is one of the outstanding preachers and theologians of Norway and will be well remembered as the executive secretary of the World's Sunday School Convention in Oslo, 1936. While he says that this book comes "from a continent in fatal crisis and endless fear of tomorrow," still it is written in the confidence that living Christianity knows no despondency. Chapter titles suggest the quickening spirit of the volume: "What Is the Gospel?" "When the Impossible Happens," "When Easter Comes," "What Does the Power of the Holy Spirit Mean?" and "Christianity Demonstrated."

THE COLLECT SPEAKS. By Marion Kinback Smith. Published by Samuel French. 1937. 13 pages. Price, 30 cents.

This sketch is based on a collect written by Mary Stewart for women's organizations. Two women discuss the idealism of the collect or prayer which the group has recited in unison, and the audience receives a greater understanding of the usefulness and inspiration of women's clubs and societies. This playlet could be used to advantage by women's classes in the church school.

THE BOOK OF LIVING REPTILES. By Raymond L. Ditmars. Illustrated by Helene Carter. J. B. Lippincott Company. 64 pages. Price, $2.00.

A mass of information is given concerning reptiles, of all over the world's continents and islands. Mr. Ditmars as a boy had a special interest in snakes, which has widened and grown until he is now an authority on reptiles in general. This is not a technical book; it is written for all interested readers young or old. The original and colorful illustrations add much to the attractiveness of the volume. Here is a guidebook into one of nature's fascinating fields.

HERITAGE OF BEAUTY. By Daniel Johnson Fleming. Friendship Press. 1937. 95 pages. Price, $1.50.

With the acceptance of the conception of the church as a world-wide community, there arises the problem as to whether the truth of the Christian religion should be expressed in universal symbols or by regional cultural modes. The author points out that Christianity must become naturalized in every country which it enters, if it is to lose the appearance of being foreign—which it too often wears in the Orient. To show this naturalization at work, he gives examples of church architecture on mission fields. The styles are those of the native culture, but the churches are Christian. In studying these houses of worship, the reader gains an appreciation of the backgrounds of other peoples. This book will be appreciated equally by lovers of art and by students of misisons.

CAN DELINQUENCY BE MEASURED? By Sophia Moses Robison. Columbia University Press. 1936. 277 pages. Price, $3.00.

From the information contained in this book it would seem that the author has answered the question in the affirmative. Yet she points out the impossibility of measuring accurately this state which contains so many areas and which has never been clearly defined. Through numerous charts and tables and valuable statistical material Mrs. Robison has presented a volume which should appeal to all social workers and students of social science, as well as church school and public school teachers.

SUNRISE. By Grace Livingston Hill. J. B. Lippincott Company. 320 pages. Price, $2.00.

Readers welcome every new volume that comes from Mrs. Hill's pen because of the thrill of interest which they contain and the fine Christian atmosphere which they always breathe. While many of her stories deal with girls, this volume has a young man as its hero. He faces suspicion, but proves his virtue and his worth, and wins out in a fine way.

THE DOUBLE SEARCH: GOD'S SEARCH FOR MAN AND MAN'S SEARCH FOR GOD. By Rufus M. Jones. The John C. Winston Company. 1937. 124 pages. Price, 90 cents.

A new edition of a helpful book. There are conditions in modern life—especially the current pessimism with respect to man and his search for God—which make the book no less timely than when it was first issued. There are chapters on "The Inward Christ,"

"The Atonement," and "Prayer." In each Doctor Jones points out "how nearer than near God is, and how all the way on and up he is in the very tissue and fabric of our lives—no foreign creator who molded us out of clay and left us to run, or run down, like a clock."

IDAHO: A GUIDE IN WORD AND PICTURE. Prepared by the Federal Writers' Projects of the W. P. A. The Caxton Printers, Ltd. 1937. 431 pages. Price, $3.00.

This is one of the units of the "American Guide Series," intended to make available to the people of the United States such factual knowledge of their country as is desired by tourists and students of local history and natural resources. Eleven tours of the State of Idaho are outlined in guide-book fashion. There are chapters on the history of the state, the Indians, the mineral resources, and hunting and fishing. The book contains more than one hundred pages of beautiful illustrations.

CHRISTIANITY VERSUS RELIGION. By Shade Simmonds. Fleming H. Revell Company. 1937. 265 pages. Price, $2.00.

The title of this book by no means suggests the scope of its contents. It is divided into three parts which deal successively with the Old Testament, the New Testament, and the history of the church. It is an unpretentious narrative, but clear and discriminating. The author's purpose is to reveal Christianity as a living faith in contrast to dogmatic creeds, ritualistic observances, human organizations, and pagan beliefs and practices. It is the statement of a personal faith and experience worked out in the light of years of study and Christian living. The book is of value as a testimony, and its earnest emphasis upon the living character of real Christianity is most timely.

END OF TRACK. By James H. Kyner, as told to Hawthorne Daniel. The Caxton Printers, Ltd. 1937. 277 pages. Price, $3.00.

Born in Ohio in 1846, Mr. Kyner describes his boyhood experiences and his service in the Union army during the Civil War. The fact that he lost a leg in the battle of Shiloh did not deter him from setting out to make his own way in life. In Nebraska he began his career as a railroad-builder. In Idaho he learned to master the problems involved in handling men in the "Wild West." A large fortune was wiped out by the financial panic of 1893. However, indomitable courage enabled the contractor and his two sons to regain their losses. The account is written in an intimate, smoothly flowing style. At no point in the entire book does the reader's interest lag.

HUMOR, OLD AND NEW

PAT (looking in a green grocer's window). "Those are mighty big oranges, Mike?"

MIKE. "Yes, it wouldn't take many of them to make a dozen."

DOCTOR. "Have you ever had sciatica?"

PATIENT. "No, doctor; our set only gets local stations."

"THERE'S a fortune in the stock market."

"I know it—mine's there."

SCOTCH GENT. "My lad, are you to be my caddie?"

CADDIE. "Yes, sir."

SCOTCH GENT. "And how are you at finding lost balls?"

CADDIE. "Very good, sir."

SCOTCH GENT. "Well, look around and find one so we can start the game."

"IT was a granddad's ambition to have a 'gig and a gal.'"

"Yes, and dad wanted to have a flivver and a flapper."

"And the son will probably want a plane and a Jane."

"HAS he given you a ring on the finger yet?"

"No—only a ring on the phone."

NEPHEW. "I see the government has withdrawn some of the new taxes."

AUNTIE. "I'm so glad—there were too many of those vehicles on the streets."

MARK TWAIN is credited with saying: "The difference between a tax-collector and a taxidermist is that the taxidermist only takes your hide."

TEACHER. "How many of you children want to go to heaven?"

All the children raised their hands—except Johnny.

TEACHER. "But, Johnny, don't you want to go to heaven?"

JOHNNY. "My mother told me to come straight home after school."

Lesson Topics for October

October 3. CHRISTIAN SONSHIP. 1 John 3.

October 10. THE CHRISTIAN IN GOD'S KEEPING. Psalm 121; Jude.

October 17. CHRISTIAN SPEECH AND CONDUCT. James 3.

October 24. CHRISTIAN RENEWAL. John 10:7-16; Titus 3:1-11.

October 31. THE MORAL ISSUE IN THE DRINK PROBLEM. Rom. 13:12-14; 1 Cor. 6:9-11; Gal. 5:16-24.

INTERNATIONAL SUNDAY SCHOOL LESSONS
IMPROVED UNIFORM SERIES
THIRD QUARTER, 1937: GOD IN THE MAKING OF A NATION

AIM. To encourage the student to find and appreciate God's part in the making of a nation as set forth in the history of the Era of Moses; to make clear the people's duty and privilege of recognizing God and cooperating with him in the life of their nation, in order that the student may see and perform his part as a Christian citizen

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1935, by the International Council of Religious Education and are used by permission

LESSON X. SEPTEMBER 5. MY RESPONSIBILITY FOR SOCIAL JUSTICE

Lev. 19: 1-18, 32-37. (Verses printed, Lev. 19: 9-18, 32-37)

GENERAL THEME: GOD REQUIRES SOCIAL JUSTICE

[This lesson written by KENNETH C. MACARTHUR, Secretary of the New England Town and Country Church Commission]

Devotional Reading for the Opening Service: Amos 8: 4-8

KEY VERSE: As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31

9 And when ye reap the harvest of ur land, thou shalt not wholly reap e corners of thy field, neither shalt ou gather the gleanings of the harvest.
10 And thou shalt not glean thy vine-rd, neither shalt thou gather every ipe of thy vineyard; thou shalt leave em for the poor and stranger: I am e LORD your God.
11 Ye shall not steal, neither deal sely, neither lie one to another.
12 And ye shall not swear by my me falsely, neither shalt thou profane e name of thy God: I am the LORD.
13 Thou shalt not defraud thy neigh-ur, neither rob him: the wages of him it is hired shall not abide with thee all ght until the morning.
14 Thou shalt not curse the deaf, nor t a stumblingblock before the blind, t shalt fear thy God: I am the LORD.
15 Ye shall do no unrighteousness in lgment: thou shalt not respect the rson of the poor, nor honour the per-n of the mighty: but in righteousness lt thou judge thy neighbour.
16 Thou shalt not go up and down as alebearer among thy people: neither lt thou stand against the blood of thy ghbour: I am the LORD.
17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.
18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.
32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.
33 And if a stranger sojourn with thee in your land, ye shall not vex him.
34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.
35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.
36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.
37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

Bible Message for Every Day

Monday. Respect for Parents. Lev. 9-18, 32-37. One of the common lts of American children and young ple is a lack of respect for age. We uld have tender regard for the in-nities of old people. If this is true of erly persons in general, how much re true it is that we should honor our hers and mothers.

Tuesday. Social Obligations. Lev. 9-18. "The greatest verse in the Old stament," Micah 6: 8, finds illustra-n here in varied ways of doing justly, ing mercy and walking humbly with d.

Wednesday. Love to Enemies. Luke 6: 27-38. The marriage service has been criticized on the ground that no one should be required in advance to make a solemn promise to love his wife, since love is a matter of feeling, not to be coerced by legal obligation. So one might say that it is a psychological impossibility to love an enemy. But if we interpret love, not as a sentimental longing, but as "the stedfast energy of a will bent upon creating fellowship" (Walter Rauschenbusch), it becomes not alone a religious duty but high wisdom, since it offers the opportunity of transforming the foe into a friend.

Thursday. The Rich Man and Lazarus. Luke 16: 19-26. The trouble with Dives (as he has come to be called from the Latin word for a rich man) was not that he oppressed the pauper—he did not drive Lazarus away from the well-filled garbage-can—but that he had no sense of social responsibility.

Friday. A Plea for Christian Justice. Philem. 8-20. Paul tactfully and affectionately brings home to his slave-holding friend the Christian principle of brotherhood; which must eventually remove slavery and every other social evil.

Saturday. The Lord's Judgment Upon the Unjust. Amos 8: 4-8. Those whose minds, even on the day of rest, are occupied with thoughts of cheating their customers and exploiting the poor, deserve the vigorous denunciation of the prophet, who has emphasized that God's primary demand is justice. The divine judgment will not excuse them and their deeds will cause the ruin of their land.

Sunday. Our Duty Toward Offenders. Matt. 18: 21-25. We should hate the evil, but love and forgive the evil-doer; remembering our own offenses in the sight of God and man. "Forgive us our debts, as we forgive our debtors."

At the Threshold of the Lesson

In primitive faiths and in some of the non-Christian religions of the world today, good conduct has but little to do with religion. The latter is a system of pleasing the gods, and gaining their help by means of certain incantations, charms, sacred words and ceremonies, which may be performed by the vilest character, provided he is a duly authorized priest, or medicine-man. Even in the Roman Catholic Church the validity of the sacrament is not affected by the character of the priest.

We owe an incalculable debt to the Old Testament writers, who almost alone among early religious leaders put the immense force of the religious motive back of the rules of individual and social ethics. This comes out clearly in the nineteenth chapter of Leviticus, where, after moral rules, we repeatedly find the

words, "I am the Lord." Without good conduct religion tends to be impractical, vague, and sentimental, without religion conduct tends to be based purely on considerations of expediency. For the devout Hebrew, as for the sincere Christian, religion and righteousness are welded together in an unbroken bond.

Personal righteousness demands social justice. One cannot be a thoroughly good man in a vacuum. Religious conduct, as both the Old and New Testaments amply attest, deals with love and service toward our neighbors. When we read the books of Amos, Micah and Isaiah, we think of the prophets as the great teachers of social righteousness. We behold their vision of a kingdom of God on earth, wherein there is justice, peace and family security.

Every man shall dwell under his own vine and fig tree and none shall make him afraid (Micah 4:4). This picture of a just and friendly society has captivated the imagination of many idealists, who feel that it represents the supreme object of human effort. It deserves careful consideration by every follower of him who said: "Seek ye first the kingdom of God and his righteousness." We need to remember that the Ten Commandments as well as the prophets teach that the will of God requires just and brotherly relations among men. G. F. Moore, the great student of Judaism, says that Leviticus 19 is "perhaps the best representation of the ethics of ancient Israel."

The Lesson Before Us

I. Parents and the Sabbath

We have in this chapter a series of directions and prohibitions which help to make practical the opening injunction, "Ye shall be holy." It is doubtless true that respect for parents is closely allied with reverence for God. The Romans recognized this in their use of the word which has given us our English word "piety." The youth who honors his parents thus learns the fear of the Lord which is the beginning of wisdom. Such a person will realize the value of the Sabbath, not merely as an opportunity for physical rest, but also as the necessary occasion for cherishing spiritual values.

II. Thoughtfulness for the Poor

The beautiful love story of Ruth has taught us the Jewish custom of leaving some grain in the field which the poor could glean. Scholars tell us that this custom was originally due to the idea that the local spirits needed to be placated with grain, grapes, or fruit. Gradually this developed into a humanitarian provision with a religious sanction. So our faith has taken over pagan customs associated with winter and spring feasts, and Christianized them so that they have become a part of our Christmas and Easter traditions.

While the letter of the gleaning law is no longer observed we must cherish its spirit. The Psalmist tells us, "Blessed is he that considereth the poor." We are not merely to give alms, but to try to prevent poverty. We should study its causes; which may be inherited weakness of mind or body, or occupational disease, or preventable accident, or social causes such as unjust taxation, inadequate wages, depression, and war.

III. Crooked Dealings

One sin brings others in its train. The greed which would lead to selfish disregard of the poor involves stealing, lying, and blasphemous contempt for the divine character. According to Mark, when Jesus enumerated the commandments to the rich young ruler he included in the familiar list from the Decalogue the injunction, "Do not defraud." So we have our Lord's authority for one of the prominent thoughts of this lesson from Leviticus.

IV. Prompt Payment

The Latin proverb, "He who quickly gives, twice gives," finds support both in our lesson and in Deuteronomy 24:15, "At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it." The poor live from hand to mouth, and if they are forced to run up bills instead of paying cash their cost of living is increased. Often people who can well afford to pay their debts promptly will yet thoughtlessly put poor people to cruel inconvenience (cf. James 5:4).

V. Kindness and Justice

To steal pennies from a blind man is a modern equivalent to the thought of verse 14, which teaches that a godly man will not take advantage of the helpless. There are, however, still plenty of people who will cheat the ignorant and the inexperienced, because they utterly lack the sense of responsibility to a righteous God. Justice must be even-handed; not partial either because of pity for the poor or fear of the powerful and rich.

VI. The Evil of Gossip

"Of no sin and wickedness are there so many complaints in the Old Testament as of slander and false accusation —whereof the psalms are witness" (Cornhill). "He that filches from me my good name robs me of that which not enriches him, and makes me poor indeed" (Shakespeare in *Othello*). How common it is for good church-members to indulge in unfriendly gossip, to spread abroad unproved accusations that may rob a friend of his good name!

VII. The Second Great Commandment

In the French Protestant churches the people rise and repeat, every Sunday, "Thou shalt love thy neighbor as thyself." As originally given in Leviti neighbor was used as a synonym brother, or people; so the love of a low Hebrew is here commanded. verse 34 the thought is extended to clude the foreigner who has become fellow worshiper of the God of Isra Christ first gave the command a u versal application (Luke 10:25-37; Col. 3:11).

VIII. Respect of Age

An elderly woman pacifist of wide nown, Lucie Ames Mead, is said to h died as a result of being pushed agai by boys in a Boston subway station. is practical social justice to give y seat in a crowded car or bus to an ol person. As Elihu says in the Book Job, "Days should speak and multitu of years should teach wisdom."

IX. Kindness to the Foreigner

It is a mark of immaturity to be willing to tolerate the unlike. As Je miah tells us (12:9), the birds of p round about are against the speck bird. Like the Jews of old who had dealings with the Samaritans, ma modern church-members cherish pre dice against those of differing politi and religious groups, and especia against persons of other races and c toms. Professor Steiner of Grinnell C lege says that the one text on wh religion and science agree is that G hath made of one blood all nations men.

Practical Questions for Class Discussion

¶ Would you agree that the fields social justice are as follows: 1. ternational Relations. 2. Industr Relations, including labor unio civil liberties; standards of livi unemployment. 3. Rural Life; economic and social status of farmer; the share cropper; hired man; the migrant laborer. Race Relations.

¶ Is a minister justified in preaching favor of the League of Nations the World Court?

¶ If he believes that eugenics and f trade, socially and economically, lessen danger of war, should he liver sermons on these topics?

¶ Do you think that the church ou to try to secure a prohibition of export to belligerents of war m terials?

¶ Should armaments be reduced to level required to defend continen United States against actual vasion?

¶ Is the conscientious objector a h and a martyr, or a traitor to country?

¶ Is it part of our religious duty to to influence legislation by writing representatives at our state cap and in Washington, and to speak or against bills at hearings?

¶ If a minister is convinced that economic cooperation opens the way to a Christian social order with justice for all, should he preach it from the pulpit? How about opposition from his own members who are in private business?

¶ Is it social justice to drive your automobile faster than the legal speed limit?

¶ It is commonly reported that funeral expenses are unnecessarily high. Is it wise for the church to promote a cooperative burial association, in order to secure lower rates for its constituency?

Notes and Comments

"As you are old and reverend, you should be wise."—*King Lear.*

"The chief recommendation in a young man is modesty, then dutiful conduct toward parents, then affection for kindred."—*Cicero.*

Slander. "There are robberies that leave a man or woman forever beggared of peace and joy, yet kept secret by the sufferer."—*George Eliot.*

"A merely fallen enemy may rise again, but a reconciled one is truly vanquished."—*Schiller.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

God Requires Social Justice

You would feel as proud as I do if you were in my place. Do you like football? Have you heard a great deal about subsidizing students, who really are brought to the campus only for their demonstrated or potential skill on the gridiron? To watch a football game is for me a fond delight. I want Ohio State to have a strong team and I like to see our team win. I have tried to secure some good material for this team of ours. That is the background for the simple but important point I want to make.

An acquaintance of mine in another city wrote about John Doe, at present starring in another university. "John wants to go to Ohio State. I suggest that you approach him." So I wrote in a hurry to the athletic authorities. This is what I got back:

"We know John. It would be splendid if we could get him here. We need him. We shall do nothing about it, however. It is our policy never to disturb the team of another institution. If John were in Ohio State we would not want X University to approach him, directly or indirectly. If John comes to Ohio State of his own free will we naturally shall give him a good chance at the game. We thank you for your continued interest in the team, but there is nothing we can do about it."

In other words, here was an application of the Golden Rule in university athletic relationships. And as a professor in Ohio State I am proud of the position taken.

As a suitable setting for the discussion of social justice, the makers of these lessons chose for a key text the Golden Rule.

Life is a game—a continuous challenge. The passion to win is responsible for much good and for much bad in this world. You want to succeed; so do I. So do Jones, Smith and Brown. Success is a matter of definition. It always involves prestige, power or that which contributes to personal aggrandizement. Too frequently it is interpreted in terms of money acquired. None too frequently it is wrapped around with the ideals of service.

Dale Carnegie's interesting book, *How to Win Friends and Influence People,* has much to say about getting money, and more money, as the result of applying certain techniques outlined by him as applicable to business relations. On the other hand, it has much to say about getting happiness—developing good-will for the sake of peace, joy, contentment and service. One section of the book is given over to "Seven Rules for Making Your Home Life Happier." After talking about "miraculous results" from recognition of the "you" element in writing letters, he adds these significant—very significant—words: "The principles taught in this book will work only when they come from the heart. I am not advocating a bag of tricks. I am talking about a new way of life."

Possibly you have been wondering at this point whether or not the title of this lesson has been overlooked. Are we talking about social justice, or are we discussing football, success, and Dale Carnegie? I mentioned the Golden Rule, did I not? That is the secret of social justice. "A new way of life" is basic in needed social readjustment in the United States.

Theoretically, and actually to a degree, service permeates the business and professional life of our social relations. The codified ethics of Rotary, Kiwanis, and other "service" clubs, the guiding principles of business as laid down by the Chamber of Commerce of the United States, lawyers' and physicians' codes—these all are splendid and significant. They constitute ideals. The fact that they have been written and espoused is in itself very much, and constitutes a tribute to the best intentions of all of us. But the love of money is the root of all evil. The willingness and eagerness with which we hobnob with dollars, and our desire to have just a little more than we now possess, tend to obscure vital values.

Dale Carnegie tells an amusing incident about Andrew Carnegie. Two of his nephews, away at college, worried their mother because neither one answered letters. Uncle Andrew wagered one hundred dollars that he could get an answer by return mail without asking for it. "So he wrote his nephews a chatty letter, mentioning casually in a postscript that he was sending each one a five-dollar bill." He purposely failed to enclose the money. The nephews replied all right—and with the loss of no time.

Simple as is the illustration, it indicates the attitude of us all. Until service predominates in our thinking and action, until the Golden Rule becomes operative, social justice will to a large degree be an academic consideration.

It would be easy to fill this space with comments on the maladjustments in wealth, strife between labor and capital over wages and working conditions, prostitution of justice in our courts, the evils of lobbying in legislatures, the increase of insanity and the causes therefor, the alarming rate of increase in juvenile delinquency, the breakdown of the American home, the imminence of communism or of Fascism (according to personal views and prejudices), the prevailing low standard of public morality, the tolerance of corruption in politics, our inefficient penal system, bad housing conditions, and so on and on. I have chosen to stress the prosaic but extremely important note that social justice must be based on right living as individuals, with the difficult carry-over into social relations.

[1] Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Publicity.*

Before My Class of Women

Colena Michael Anderson,[1] McMinnville, Oregon

One year in western New York the peach crop was so abundant that the farmers had much more fruit than they could market. Some of them sent out word that they would give the extra fruit to anyone who came to pick it. There were, of course, restrictions. There had to be. The canneries were taking only the choicest, largest peaches, so the farmers picked such fruit first. That year the owners of the orchards had no difficulty in obeying the word that the Lord spoke to Moses: "And when ye

[1] Mrs. Anderson is the wife of the president of Linfield College. She is a graduate (B. A.) of Cornell University and of the University of Chicago (M. A.). The years of 1918-1926 she spent in China, where she and her husband were missionaries of the American Baptist Foreign Mission Society. She has written many articles, stories and pageants for various periodicals, and is the teacher of the Conquest Class of the McMinnville Baptist Church School.

reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvests." They had fruit enough to fill their orders from the canneries, sell what they could at the markets, and still have much to leave for the gleaners.

And the gleaners came. They came in hordes. They came with all their brothers and sisters, aunts and uncles, cousins and nephews. They came with buckets and baskets and boxes and trucks. They overran the orchards. They tore the leaves from the trees. They broke down the branches. They trampled the crops in the fields adjoining the orchards. In short, they made of themselves such an expensive nuisance that soon the farmers had to rescind their invitations, put up, instead, "No Trespassing" signs and add a few links to the chains of their watch-dogs.

Similarly, a few years ago the fruit in Oregon hung heavy on the trees. There were peaches and apples, plums and prunes, prunes and more prunes. The land was purple with prunes. At this same time there were families blue with hunger, wholly dependent upon relief. Some of the farmers who could quote Leviticus 19:10, and some who could not quote it, thought to offer of the abundance of their surplus to these needy families. The remark of one woman, the mother of several undernourished children, was like a wet blanket to their generosity. Upon hearing that she could have fruit and vegetables to can for the picking of them, she said: "Me can in this hot weather! I should say not! Not when I can go to the Relief Agency next winter and get fruit already canned. We've had some real nice canned fruit. The church ladies sent it to the offices for giving out to us. Oh, yes, they canned it themselves. My, but it's hot today!"

Now, of course, we know that this woman does not speak for all. Nor do all gleaners of crops act like the peach-gleaners of New York State; but—and this is sad and tragic to contemplate—the attitude expressed is becoming more and more prevalent. It is this attitude that is the most depressing part of all the depression.

The lesson for today does not stop with verses 9 and 10; it continues, "Ye shall not steal, neither deal falsely. Thou shalt not defraud thy neighbor." This matter of social justice is a two-sided matter. It is true God requires social justice. It is also true that social justice requires a certain attitude on the part of the giver and another certain attitude on the part of the receiver: *As ye would that men should do unto you, do ye also to them likewise.*

As I try to think through what part each of us women, as an individual, has in this problem of social justice, I confess to a feeling of bafflement. Very few of us who attend a church school class of women are guilty of ever wholly reaping the corners of our fields or gathering every grape from our vineyards. Many share of our abundance; some share of our necessities. All who so share know the feeling of futility that comes when those with whom we share defraud, deal falsely, and lie to us. When they do this should we put up "No Giving" signs in our ungleaned corners? Should we rope off the sections of our vineyards where the grapes that we ourselves cannot use still hang in heavy clusters on the vines? Should we stop sharing until those with whom we share know how to receive gratefully and graciously? Perhaps we should; but I know we won't.

And yet maybe there is something in our present sharing that we ought to stop, something that never should have been in it to be stopped. I refer to a certain aloofness of manner, a certain condescension of spirit. That, I believe, is what people resent. Perhaps we should stop sharing until we have learned how to share gratefully and graciously.

Most of us could profit much by walking at the side of the great English divine Richard Baxter. One day he passed a gallows whereon was hanging the lifeless body of an executed thief. Richard Baxter exclaimed, "There, but for the grace of God, hangs Richard Baxter." There was understanding! From it one can, with the help of imagination, recreate a scene in which Richard Baxter was sharing with another. He would show a feeling of kinship with the other. He would always be conscious of his own position as a recipient of God's goodness.

This topic of social justice has a deeper implication than that based upon a sharing of material things. The sharing of spirit is far more significant, and, if social justice is ever to come, this sharing must be the forerunner of all other acts of equity. The cornerstone of true justice is not marked with a dedication to God and Mammon. Rather it has the inscription: "The Spirit himself beareth witness that we are children of God, and, if children, then heirs; heirs of God and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified with him" (Rom. 8:16, 17).

Looking at it in this light brings social justice to the threshold of stewardship, or is it that stewardship is the paved approach to social justice? If we give of our harvest as though we were the sole creators of that harvest, we mortgage the gift. If, while attempting to bring about social justice in any of its many fields, we wear the cloak of patronage, of superiority, of condescension, we have already biased the attitude of the recipient. Justice is never justice so long as one side of the scales is higher than the other. Justice comes into its own only when both sides of the scales balance, when there is a co-heirship.

The responsibility for social justice is no light responsibility. It is not discharged with the contribution dropped into the collection-plate; nor with the post-card to the Salvation Army to come to collect cast-off clothing; nor yet with a broadcast to come help yourselves to the peaches and prunes, the pickles and cabbages rotting in our fields. Neither is it a narrow responsibility. It cannot be fulfilled without the individual, but neither can it be brought about by the individual alone. It is a collective affair. To bring it about we must all work together. It is not to come without cost. It may mean—but I would like to hear what you think it may mean.

The Lesson Illustrated

Susanna G. Fisher

CANST THOU FIND OUT THE ALMIGHTY?

I am the Lord your God (Lev. 19:3).

What is God? The telescope by which we hold converse with the stars, the microscope which unveils the secret of nature, the crucible of the chemist, the knife of the anatomist, the reflective faculties of the philosopher, all the common instruments of science, avail not there. On the threshold of that impenetrable mystery a voice arrests our steps. From out the clouds and darkness that are round about God's throne the question comes, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—*Doctor Guthrie.*

BROTHERS

Thou shalt not hate thy brother (Lev. 19:17).

Before the people of God began to spring up in the forest there was no intertribal talk of "brother" unless between allied tribes. I once heard long talk of this matter on a forest journey. I had four hammock carriers, each of a different tribe.

"This walking that we walk today," they told each other on that journey, "is a strange walking for black people to walk. Four men of four tribes walking in one company and doing one work. God alone could unite us after this fashion." And to the white woman they said, "Before the time of the things of God, not one of us but would have feared to meet the other. Ah, brothers, is it not a true word?"

"He tells the truth!"

"And now we eat together and we sleep together like people of one village."—*J. K. Mackenzie, in "An African Trail."*

Thou shalt love thy neighbor as thyself (Lev. 19:18).

Ah, how skilful grows the hand
That obeyeth Love's command.
It is the heart, and not the brain
That to the highest doth attain,
And he who followeth Love's behest
Far exceedeth all the rest.

—*Longfellow.*

Lesson XI. September 12. THE INFLUENCE OF CHRISTIAN HOMES IN A NATION'S LIFE

Deut. 6: 1-9; 11: 18-25. (Verses printed, Deut. 6: 4, 5; 11: 18-25)

General Theme: A NATION NEEDS RELIGIOUS HOMES

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: 2 Timothy 1: 3-6

KEY VERSE: Train up a child in the way he should go, and when he is old he will not depart from it.—Prov. 22: 6

6: 4 Hear, O Israel: The Lord our God is one Lord:

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

11: 18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him;

23 Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

A Bible Message for Every Day

Monday. Teaching the Bible in the Home. Deut. 6: 1-9. Life is obviously richer and fuller when one is familiar with the Bible. If people today are unfamiliar with it, the fault lies more with the home than with the Sunday school.

Tuesday. Obeying the Laws of God. Deut. 11: 18-25. Obedience to parents and to the code of family life, learned in childhood, is essential to the making of godly, law-abiding men and women.

Wednesday. Gentleness in the Home. Prov. 15: 1-9. When you see a man crabbed and rough with his associates out in the world, you may take for granted that he isn't a good husband and father.

Thursday. Contentment in the Home. Prov. 17: 1-8. Obedience to the laws of God (which all men know well enough), and the practice of the Christian graces (which all Christians should know) will keep home life running smoothly, and happily.

Friday. Spiritual Cooperation. Eph. 6: 1-9. When parents accept their duties, and children respond with respect and affection, a home atmosphere will be created where Christ will love to abide.

Saturday. The Church Family. Luke 2: 41-51. The idea of the family is inherent in the idea of the fatherhood of God; and churches will be the units of the kingdom of God as families are of human society.

Sunday. Godly Influence. 2 Tim. 1: 3-6. "The plastic clay of the young life" is one of the oldest figures of speech. It should be remembered that the clay "sets" with terrible quickness.

At the Threshold of the Lesson

This question is constantly being asked, and with many questionings: To what extent are our homes Christian? Has there been an advance or a decline in this regard during recent years? It would be hard to say; opinions differ. Some things that gave strength and sweetness to the home life of a past generation seem to have gone to the discard. It is submitted that they have been replaced, at least in part, by other better features. "Multitudes declare that it is harder to be a Christian in the home than in any other environment" (S. D. Price).

But we must admit that there is vast room for improvement; that making the homes of our land Christian and more thoroughly Christian must still be a big part of the church's program. One deplorable fact that confronts us is that among the unchurched everywhere there are very many homes that are not only non-Christian, but positively irreligious. For them, too, we of the churches are manifestly responsible.

The Lesson Before Us

I. The Word of God the Home's Foundation. Deut. 6: 1-9

Verses 4-9 constitute the Shema, so called from the beginning Hebrew word, "Hear!" It was, and is today, the confession of faith of the Jewish religion; comparable to our Apostles' Creed, or the Moslem "Call to Prayer." Together with verses 13-20 of chapter 11, and Numbers 15: 37-41, it was the one great "Sunday school lesson" of Jewish children. Throughout life the pious Jew repeats the Shema. In his reply to the lawyer (Matt. 22: 37, 38) Christ made its affirmation and command also one of the fundamentals of our gospel.

It is a strong assertion of monotheism, formulated in an age when polytheism was the rule. "Our Lord alone is God"; or, "The only real god is our Lord." And the implication of the command is that they are so to understand him as whole-heartedly to love him.

This credo and these few other elementary religious principles, A B C's of their faith, are to be fairly ground into the minds and hearts of the children, and in various ways are to be kept constantly before all Israel (vs. 7).

Because we repeat them so often, the Lord's Prayer, the Twenty-third Psalm, and certain great New Testament verses and famous hymns lose something of their force and beauty. But, on the other hand, it is of tremendous advantage in the spiritual education of the individual to have important religious truths and laws thus stamped upon the mind. They silently mold character, sweeten and purify human life.

There are few people who have not been delivered from temptation and held to Christ and the right by remembered verses of Scripture or sacred song. The old-fashioned practice of committing Bible verses to memory may have been questionable pedagogy, but it was unquestionably edifying.

II. Christian Civilization Dependent Upon Christian Homes

The man who does not look out for his own future we call improvident. The man who is unconcerned about the future of his family, his country, and the kingdom of his Lord is selfish and mean-spirited. The integrity, or even the preservation, of our Christian civilization is vitally dependent upon the purity and Christian tone of the family and home. Today's lesson looks both at the present and the future. The homes of today will make America's future.

May we not be justly concerned about the type of home that children and young people are having presented to them on the movie screen? A type of home that is anything but godly. Homes in which a false and delusive glamor is thrown around gross pleasure, pretense,

deceit, seduction, and adultery. Such pictures and stories cannot but spoil the pure ideas of home and the family that Christian education seeks to inculcate.

III. The New Christian Home

It is useless to deplore the passing of the old-fashioned home; futile to try to bring it back. "No routine brought from previous experience served the need of present family life" (Ernest R. Groves). Changes in our whole way of life, due to innumerable inventions, discoveries, and altered attitudes make recovery of the home of a generation ago out of the question.

Family life, with one or both of the parents and several of the children away at work all day, cannot be what it was when the home was the workshop or place of business; in an apartment, it cannot be what it was in a whole house. The electric light has crowded out the lamp on the round table around which the family gathered of an evening. That the automobile is one of the great blessings of modern civilization does not alter the fact that it has disrupted family life as we used to know it.

IV. The Church and the Home

This is something that vitally concerns the church, for Christian homes will ever be the principal sources of its membership. However efficient we make our Sunday schools, we shall be rowing against the stream in the religious education of the young if we must so generally encounter the antagonistic influence of Christless homes.

The matter of adult Christian education likewise enters in. To bring fathers and mothers to Christ and teach them Christ's way of life and conduct is effective Christian home-building, and so Christian citizenship building. The reminder is also in order that real, honest living-up to the Christian profession is demanded of the grown members of the family, if the child members are to become worthy members of the church and state.

Finally, instead of working to restore the old-fashioned home, the church may better seek to Christianize the new-fashioned home; apply to it old-fashioned gospel principles. The problems of the modern home are in one sense old ones that the home has always faced; with new applications.

Practical Questions for Class Discussion

¶ As important, basic features of the family, weddings, the occupation of a new house, anniversaries and funerals should be made decidedly religious.

¶ Mention some godly homes that have told mightily in American history.

¶ Much is said of the family spirit of the Jewish people, ancient and modern. Where do we find illustrations of it, in the Old Testament, in the New, and at the present day?

¶ What part have godly homes played in the building of our great West? Consider also the part that home mission societies have played in the preservation of Christian family life on our frontier.

¶ Besides those mentioned in our discussion, suggest some of the things that are injuring our nation by spoiling the purity and integrity of the American home, the American schools, and our other institutions.

Notes and Comments

"*The loyalties of life* take their color from the lessons learned at home."—*Bishop Moule.*

"*The Christian home emphasizes t highest ideals,* and generates love, sy pathy, comradeship and self-sacrifice f the common good. These are the valu most needed to bring the world out its tumult and fear into confidence a brotherly relations."—*L. Foster Wood.*

Never before in the history of t world has so much attention been pa to the various aspects of the home in our day. Household economics, t beautifying of the home, child study, t marital relationship are being endless investigated, discussed, written abo The church has more vital interests stake here than secular sociology. A the church is more or less alarmed f the home; at least many churches a They see the home "slipping," declini in influence as a Christian institution.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

A Nation Needs Religious Homes

The lessons for the third quarter of this year are grouped under the general title "God in the Making of a Nation." It strikes me as very appropriate that the need of religious homes should be mentioned as having a prominent place in the development of a sound national life. The church and the home are two great stabilizers in our national life. These two institutions themselves, however, are suffering partial eclipse in this nervous age. What do we find?

A home is a living-room with a bed tucked out of sight behind a door and a kitchen big enough for a woman to enter sidewise?

A home is a big house with a big mortgage, liquidation of which requires payments that preclude educational and cultural advantages?

A home is a trailer attached to an automobile, traveling hither and yon at the whim of the occupants?

A home is a shack built by a squatter on railroad property out of pieces of tin, an old automobile-body, driftwood and a few strips of half-rotten canvas?

A home is a small house out in the open, on a homestead four miles from the nearest neighbor?

A home is a tenement in the midst of noise, confusion, and density of population, with encouragement to crime and indecency?

A home is an estate with running brooks, walls and fences, gardens, stables and garages, and a gatekeeper's lodge?

Well, the test of a home is not the house. Environment, nevertheless, depending upon its kind, is very conducive to good or evil. He who contributes to good housing on an honorable and reasonable basis is contributing to national weal. He who develops parks, and playgrounds, and gardens, and open spac for the advantage of the public is buil ing a people's morale. Contra, he w exploits the poor in realty developme so as to make two shacks grow whe only one grew before, is a drag up social betterment. I do not say that t setting of the house determines the cha acter of the home, but I do say th decency and beauty are effective aids the culture of spirituality.

You and I know that a home is t people in it—father, mother, sist brother; their attitude toward life, th sense of honor, their appreciation virtue, their mutual respect and co dence, their comments upon their neig bors, the examples set by elders, t tone of family conversation day by d the development of a philosophy of l in the minds and hearts of the childr and the presence or absence of the r spirit of religion. Is God honored deed as well as by word?

The parents who think they tea honesty but fail to pay their debts not for long fool their children. To t about truth in the abstract and lie habit on the telephone is a good w to mar and scratch the character growing sons and daughters. In sh words and phrases, however religio will never substitute for deeds and a l To say grace is good, but its savor comes sour if followed by recital slander and abuse. As nature abhor vacuum, so do growing children rej vacuous exhortation.

Our homes—where God is hono and loved and worshiped—are a bulw of national life. It does not seem h to comment upon this statement.

First of all, we can say that our s and daughters tend to adopt our religious and social views. To be su education and experience often mo those views. It is difficult to train u child in the way he should go, and assured that even when he is old he

ot depart from it. Generally speaking, owever, our children follow us as Bapsts, if we are genuine Baptists in the ome. Our political views, if not dopted by our children, at least have lling effect upon the development of eir respective political philosophies. ne capitalist family (one where the ift of conversation, for years, is about g business) is apt to have children terested in the same activities and lored by somewhat identical viewints. If we are truly and fundaentally religious, and God-fearing in eech and behavior, the prospects of ntinuance in our family circle are od. It begs the question to say that cause our children are religious, folwing in our footsteps, the nation will strengthened, but you and I believe with the strength and might of solid nviction.

Secondly, Christianity develops respect r law. Early Christianity taught obedice to constituted authority. Spiritual uality was the ideal. If we believe in mocracy—and Baptists do—we adopt so the ideal of equality before the law. ich is our aspiration. This is a bulark for our nation and strong undernning for our cherished traditions.

Thirdly, religious families constitute ability. I do not mean that religion is posed to change, though the history of e Christian church, by and large, from rly times, shows it to be on the side conservatism. I mean stability in the nse of strength, holding to established inciples founded on truth, persistence a course believed to be fruitful of rvice and virtue. If this is not to be nd in those who live with faith in a od of justice, there is little hope for us. To us the preservation of family life, th the love and affection of dear ones out us, with faith in a heavenly Father, th hope in and devotion to our coun-, is a passion. We cling to it.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

One morning, about a year ago, our nily worship began with the reading the verse which is the text for today's son:

Train up a child in the way he should go,
And even when he is old he will not depart from it.

ring the reading the younger of our o sons listened with more than ordi-y interest. Conscious of this attenn, his father, with the instinct of an icator, took occasion to elaborate on the verse. As I watched I said hin myself, "This day is our son ing precious words within his heart." That evening while Junior was brush- his teeth he suddenly stopped, and, ough a froth of toothpaste, turbulent words foamed forth, "I don't think you and daddy are very good parents."

"You don't!" I was taken utterly off my guard. "Why?"

With either studied deliberation, or natural thoughtfulness, our youngest continued brushing in silence.

"Why?" I asked a second time.

Very carefully and thoroughly he rinsed his mouth, and almost gargled away his tonsils. Then the antiseptic truth came out, "You don't do what the Bible says for you to do."

In swift procession all my maternal sins of omission and commission filed before me.

"This morning," our judge continued, "daddy read, 'Train a boy when he's little.' You know the rest about when he's old. Well, daddy isn't doing that; he isn't training me as he should. He—he hasn't once showed me how to use a razor, and when I'm old how'll I know how to shave?" The nine-year-old's speech ended close to tears.

Such negligent parents!

The incident goes down in our family annals among those listed as humorous, and yet behind the humor is a sobering challenge. Often since then I have asked myself: "In future years what will it be that this son and his brother and sister will point to and say, 'For this my parents did not train me. For this part of life I had no preparation. In this path was I never led.'?"

During these days, when once again "the schoolboy with his satchel and shining morning face creeps like a snail unwillingly to school," we mothers might well spend one of the hours now so strangely and uncomfortably quiet in a self-examination, asking how far our training has really gone, and laying plans for the year ahead.

As I consider "The Influence of Christian Homes in a Nation's Life" there comes to me a pair of pictures of a Chinese Christian home across the Pacific. The first picture is of a Saturday afternoon some thirty or forty years ago. A Chinese woman has gathered her children about her. She is reading to them, stopping now and then to add words of her own; and they are listening as children always listen when a story is being told by one who loves to tell that story. Looking closer, we see that the book the woman is so lovingly holding is the Bible. The portion of it which she is reading and explaining is the Sunday school lesson for the next day. In doing this she is doing no unusual thing; this is the custom she established for her family when she became a Christian. It was as much a part of their family life as their meals. And coupled with it was the established habit of going to church together. In that Chinese Christian home Saturday's sun always set upon a Sunday school lesson hidden in mind and heart, and Sunday's sun rose upon a family preparing to attend church together.

The second picture in the pair is of a day about forty years later. The little boy in picture one has grown to "man's estate, stalwart in body and soul." The three daughters, beautiful and noted in their own right, are known all over the world as the wives of the nation's first men. One, the wife of the first president of a new republic; the second, the wife of the minister of commerce of that country; the third, the wife of the present premier. The mother of picture one is now an honored and beloved grandmother.

One day there comes to her a specially delivered letter. It is an invitation to a great reception. Men who are responsible for history in the making are to be there. Women whose names are to be found in the social registers of many countries are to be there also. It is an honor indeed to be among the invited guests. The grandmother recognizes the honor, flushes with appreciation, then sends back her regrets.

Pressed for her reason, she explains: "For many years Saturday afternoons have been set aside for the studying of the next day's Sunday school lesson. Always when my children were little we set aside this special time for this special joy. Now, of course, the children are grown and are busy about their many affairs. But the grandchildren are small, and I continue the custom with them. You see it is *lao-kwei-dju* (old custom)."

And in saying that she had said all that needs to be said for and to a Chinese by way of excuse. In China *lao-kwei-dju* of any kind is binding. Even a reception for international dignitaries does not take precedence.

As I contemplate the topic for today, I cannot but wonder what a change would come to America if the mothers who call themselves Christian would commence this new school year to establish the habit that became old custom for Madame Soong, the woman whom Madame Sun Yat Sen, wife of the first president of China; Madame H. H. Kung, wife of the minister of commerce; T. V. Soong, minister of finance, and Madame Chiang Kai-Shek, wife of the premier of China, call "mother."

The Lesson Illustrated

Susanna G. Fisher

BROTHERHOOD

Thou shalt love the Lord thy God (Deut. 6:5).

"Most religions are meant to be straight lines, connecting two points—God and man. But Christianity has three points—God and man and his brother, with two lines that make a right angle. Each one of us is at the point of an angle, looking up to God and out to his brother. What God sends down the perpendicular line we must pass on along the horizontal. If one hand goes up to God, the other must go out to our brother. If I am tempted, I must look

both ways, and consider my brother as well as my God."—*Maltbie D. Babcock.*

LOVE AND SERVICE

. . . *To serve him with all your heart* (Deut. 11:13).

The Christian life is a life of service but the service is not the life, it is rather an expression of the life. In a recent address, Dr. Edward Leigh Pell characterized the religion that Christ offers as "a life of loving relationships." He said: "I cannot understand how any man can be satisfied with a religion of service only—a religion that consists in nothing more than doing things for people." He adds: "Nor do I mean to make light of the part of service in religion. What I mean to say is that while the religion of Jesus includes service it is not a life of service. It is a life of love, and a life of love is not a life of service, but a life of service *plus* comradeship. We cannot live with God as our Father and with our fellow men as our brothers without comradeship."

THE NATION'S HOMES

And thou shalt write them upon the door posts of thine house, and upon thy gates (Deut. 11:20).

In passing the White House in Washington with a friend, Henry W. Grady said, "There is the home of my nation." Afterward he spent a few days as a guest on a Georgia plantation where the family and servants were called together for morning and evening prayer. Later he said, "I was mistaken when I pointed to that glistening pile of marble in Washington as the home of my nation. The home of my nation is that home where the Bible is read; where Jesus is loved; and where little children are taught to pray, 'Our Father w art in heaven, hallowed be thy nam The glory of the nation is the chara of its homes. The homes that mak nation great and strong are the ho where the Bible is read and Chris honored.—*Onward.*

CULTURE WITHOUT CHRIST

Thou shalt teach them diligently t thy children (Deut. 6:7).

"Education without religion will round us with clever devils." Do know who said that? It was the g Iron Duke, the master of Napoleon. was a warning and a prophecy. M of our educators talk and write al education as if it was a panacea for human ills. There never was a gre error. Culture without Christ will des a people; enthrone a Cæsar.—*Alab Baptist.*

LESSON XII. SEPTEMBER 19. MY PART IN MAKING UP THE NATION'S MIN

Deut. 11:8-12, 26-32

GENERAL THEME: CHOICES AND THEIR CONSEQUENCES IN A NATION'S LIFE

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Deuteronomy 7:6-11

KEY VERSE: Choose you this day whom ye will serve.—Joshua 24:15

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

A Bible Message for Every Day

Monday. Rewards of Obedience. Deut. 11:8-12. "Full of beauty is the path of duty," sounds paradoxical to children and young people. By experience we learn that disobedience is a hard, ugly road to travel.

Tuesday. A Blessing or a Curse. Deut. 11:26-32. Religion says "Either or!" You cannot eat your cake sinfully and have it righteously too. Neither God nor Mammon will put up with a joint service.

Wednesday. A King Chooses Wisdom. 1 Kings 3:4-14. Solomon asks for wisdom to judge (rule) people. We should all pray for wisdom from on high in our associations, in our contacts with folks. Nowhere is it so much needed.

Thursday. Choosing the True God. Ruth 1:11-18. Didn't you know that there are "other" gods? (Deut. 11:28): Pleasure, good times, comfort, money, a hobby deified, a loved one worsh rather than loved? Life here and h after is going to depend tremendo upon whether you choose one of t or the Lord your God.

Friday. A Nation's Wise Ch Joshua 24:14-19. That the Jewish ple have so persistently held to the commandment must account largely the fact that they have survived millenniums, "the eternal ages."

Saturday. Jerusalem's Choice. M 23:37-39. Will not our Lord have thinking of other cities—and nations, individuals, that he foresaw would wise say No to him?

Sunday. The New Jerusalem. 21:1-7. That abiding (tabernacling God with men anyone may enjoy. let Christ Jesus come into the life.

At the Threshold of the Less

The lure of Canaan is one of outstanding features of the histor the people of Israel; and from earliest time even to the present. I Abraham westward from Aram; it the dream of the enslaved tribe Egypt, and later of the exiles in B lonia; it had not a little to do with moting the Crusades, and it is embo in the medieval legend of the Wande Jew. We find it in today's Zionism turn of the Jews to Palestine.

They now reach the promised la and yet they don't; for it will slip them. Why? That may be lea from God's words to them thr Moses here in Deuteronomy. They forfeit it by not following divine

ands and divine orders—just as men ıd nations are constantly forfeiting romised lands and blessings. But at ıy rate, Israel is now factually to cross ver into Canaan, and forewarned.

The Lesson Before Us

I. "Your Eyes Have Seen"
Deut. 11:8-12

It is a wonderful experience of God's adership that they have been through; o long to rehearse, in fact; so at the d of verse 6 Moses stops short—"But ou know all about it (your eyes have en).. And this same God is going to with you over there in Canaan—if!" od always has to be putting in his if's, cause he is God.

Religion is introspective, ever reviewg the past, for reassurance, for hope, r the strengthening of faith. The past indeed faith's strong ground and bulark.

II. "To Possess It"

Almost all our promised lands, we d when we reach them, have to be ken possession of. God fulfils his omises by bringing us to them; he ves them to us—to possess. Moses, d probably the people too, realized at they were up against no easy job, at they would have to fight many a ttle to win Canaan. It was a land of ilk and honey (vs. 9), corn and wine 3:28), but at the same time bristling th weapons and dotted with strongılds. So, in both senses of the word ossess"—to gain it and to hold it—ey would need great supplies of that rength of the Lord that accrues from e keeping of his commandments (vs. 8). Therefore shall ye keep!"

III. "Not As Egypt"

Palestine is in a peculiar sense dendent upon the rain; its streams are w, and only a few of these are perenıl, so that a shortage in the rainfall is ways followed by distress, disease and ath. The sending of rain is a special ssing of the Lord (cf. 28:12). In gypt they had been accustomed to a nned, human provision for rain; rough an elaborate system of irrigation. *"With thy foot"* (vs. 10) would refer the practice of kicking a hole through e of the irrigation conduits when it s desired to lead off water to a field garden plot. Or to a machine, worked h the foot, to force the water along trenches. Or perhaps just to the carng of the water in buckets, "afoot." *Agriculture in Egypt was laborious,* more under human control; in Can easier and simpler, but more under ine direction (vs. 12); more, there-e, a matter of faith. There were ny things about the geography, climate l general physical nature of Canaan t made life there God-dependent. is is true of various countries. "The s of the Lord are always upon" them, but to understand that you must have faith.

And to enjoy the beneficence of God's rich and wonderful natural resources they would need to observe his commands. There is a deeper, figurative sense in which "the rain of heaven" does not fall on the unjust. The philosophy of the religion of Israel insists that unrighteousness spoils the whole life of man, material and immaterial. Superficially and for the moment it may not look that way, but it is true—as Israel, and every other people, and every person, have learned in the hard school of experience. God would look out for the rain. That would be nice. But they must honor him. Spiritual and material blessings are all closely bound up together, anyhow.

IV. Between Gerizim and Ebal
Vss. 26-32

Moses is telling the people, now a nation, that in all the years to come they will constantly be called upon to decide which of two ways to take, God's or some other. He puts the matter bluntly —*either, or.* It will always be "up to them." Freedom of the will! As Christ, God asked men to follow him. He does not drive and place.

From the reference in John 4:20 we know about Mount Gerizim (cf. Joshua 8:30). Ebal was on the other side of a narrow valley, or ravine. They both rise approximately 3,000 feet above sea-level. Gerizim was the scene of the first recorded parable in the Bible (Judges 9:7-21).

Plains of Moreh is Oaks (terebinths) of Moreh in R. V. It was a sacred grove in the plain east of Shechem (Gen. 12:6). Chapter 27 tells how the command, "thou shalt put the blessing" (vs. 29), was dramatically carried out. The memorials—it is rather unclear just what they were—on each mountain, as well as the mountains themselves were to be perpetual reminders to the people that they must decide: curse or blessing—obeying the commandments of the Lord your God, or turning aside into the sinful ways of alien (rather than "other," vs. 28) gods. Long after the monuments that were erected on their summits had crumbled and disappeared, whenever a man looked up to Gerizim or Ebal there would come to him the caution, Watch your step!

Life for each one of us is pretty much a matter of choices. We are compelled repeatedly to stand between Gerizim and Ebal. "Multitudes, multitudes in the valley of decision!" (Joel 3:14.) This complicates life, makes it a problem. When it comes to moral choosing, deciding, there should be little difficulty. Here, the ravine between Gerizim and Ebal is very narrow.

God has written right and wrong in large, clear letters. "He hath showed thee, O man, what is good" (Micah 6:8); "the Eternal's command is clear, a light to the mind" (Ps. 19:8, Moffatt). There are plenty of traffic policemen to direct us: the voice of conscience, the Word of God, a sane public opinion, the counsel and admonition of good friends. Finally, Shakespeare says: "His can't be wrong whose life is in the right."

Practical Questions for Class Discussion

¶ To what extent in the early history of our United States was prayer resorted to in national crises? Should you say that the public prayers now used in legislative bodies, or political meetings, are perfunctory? But even then, do they still have their value?

¶ The churches—that is the Christian element of our nation—have rather faithfully fought the drink evil. Why has this fight so largely failed? What do you think of an attempt to renew it?

¶ The franchise, in national, state and municipal elections, is the channel through which we may help "make up the nation's mind." To what extent and in what ways do Christian voters "fall down" here?

¶ How are newspapers molding the public mind? How accountable are our churches and church people for the tone and influence of our newspapers?

¶ What crises, turning-points, and problems should you say that our country is now facing? And the world? And the church?

Notes and Comments

"The world is somehow built on moral foundations—in the long run it is well with the good, in the long run it is ill with the wicked."—*James Anthony Froude.*

"Look out for choices; they run into habit, character, destiny."—*Maltbie D. Babcock.*

Oft as he jogs along the Winding Way
Occasions come for every man to say,
"This road?" or "That?" And as he chooses then,
So shall his journey end in Night or Day.
—*John Oxenham.*

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side."
—*James Russell Lowell.*

"Men must be decided on what they will not do, and then they are able to act with vigor in what they ought to do."—*Mencius.*

"Choose today whom you will serve, but as for me and my house we will serve the Lord."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

CHOICES AND THEIR CONSEQUENCES IN A NATION'S LIFE

Recent press dispatches (as I write) bring the news that the president of the Irish Free State has announced a new constitution, to be submitted to the vote of his people. It provides for the complete independence of Ireland, with the adoption of the ancient "Eire" as the official name of the republic, and for an exclusive official language (English would no longer be recognized with Irish as official). It is a revolutionary proposal. What the result will be remains to be seen. Those in Ireland who favor such political developments trace back in history the real or alleged injustices of England, when England chose to tolerate exploitation of landtenantry. On this interpretation England chose oppression, and is now reaping hatred and loss of national prestige and power.

Ireland is today choosing to "go it alone"; and if the arrangement as proposed is consummated, new complications for the already harassed British Empire may result.

To us in America, European diplomacy seems to be a jockeying for economic power and a guarantee of military assistance. The psychology is one of fear and suspicion. Religion is shaped and reshaped by fiat, with the attempt to make its exercise subordinate and contributory to the pursuit of selfish ends.

But religion is essentially the spirit of service. No nation has yet succeeded in making righteousness paramount to patriotism. In a difficult international situation, economic interests are habitually protected. Maybe they have to be. We ourselves, like all other peoples, either prove positively and accuratcly that economic interests have to be safeguarded, or we rationalize to the same conclusion.

"Choose you this day whom ye will serve" is difficult for individual observance, and almost impossible for a polyglot nation to accomplish. How can a nation choose? Look at Spain. What an awful spectacle is presented by a civilized, presumably Christian country. One side chooses Fascism, and presents the sword as its symbol of authority; the established government, avowedly in the name of liberalism, buckles on its armor, and sword clashes against sword. Tanks, airplanes, bombs, bullets, mines! Sea-warfare, land-carnage, fire-spitting from the air! Men, women and children as combatants and/or victims! The nation is caught in a whirlpool of hatred, selfishness, lust for power, slaughter. How antipodal is all this to the gospel of peace, righteousness and brotherhood.

May the twelfth will have come and gone by the time these words are in print. The new King George will have been proclaimed by formal and elaborate coronation, along with his other titles, "Defender of the Faith." What will be the significance of his religious rôle? As he swears allegiance to God and the Church, what meditations of his heart will accompany the words of his mouth? Assuming that sincerity and humility characterize his motives and ambitions, what will be the measure of his influence in steering his great empire in the paths of a like humility, with dependence upon God Almighty?

Contrast Britain and Germany. In the latter country we find religion interpreted as a mechanism to further national (if not personal) aggrandizement. At this distance we seem to see an attempt to make faith in God the whim of a dictator's decree, and to make organized religion a pawn.

Such a rotten foundation will not for long hold up the national structure. Germany's choice will be her doom. Is it the people's choice, or is it attributable to Naziism, in the toils of which the German people are unwittingly or unwillingly enmeshed?

Contemporary history affords ample material for other comment. What does the reader think about Russia? Italy? Mexico?

When, in the time of Perry, Japan chose the open door, a new era began. If the Christian missionary could take to a new nation all the good of his own country, as exemplified by God's faithful, and close the entrance to the obvious ills of the "Christian" country of his origin, evangelization would have a chance.

It is significant that a great New York daily comments editorially on the value of Christian missionary education:

"During the past two days representatives and friends of twelve Christian colleges have been studying in New York their common task—advancement of Christian higher education in China. These religious and educational leaders, acting through the Associated Boards, made up chiefly of the trustees of the participating institutions, have been working to discover how they can 'most effectively share with the people of China the best the West has to offer.'"[1]

If we take at face value the recent words of a Japanese visitor to this country, Japan is again declaring a new policy. In the same newspaper, for May 9, there appears a signed article by Ken Sato, foreign editor of *The Osaka Mainichi* and *Tokyo Nichi Nichi*. The head-lines declare, "Japan Now Wants Friends in World." I quote:

[1] *The New York Times*, May 12, 1937.

"Within the last several months Jap has come to realize once again that h national welfare was closely linked with that of other nations.

"Until recently there has prevail among some groups of people a certa ostrich psychology, which hindered t recognition of this obvious fact. But t recent tremendous expansion of Japane import and export trade, running in billions of dollars each year, has open the eyes of the people to the true val of international cooperation."

This article last quoted reveals bo the trouble with this old world and t remedy for the trouble. The troul centers around the "billions of dolla each year." Nations, like individua are out of breath chasing money. We do it, though in varying degrees of tensity. The remedy is in establishi the basis of friendship by realizing th nations must cooperate in amity a understanding.

If friendship, tolerance and tr undergird the life of a nation, that nati is rightly choosing whom it will ser

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

Among the snap-shots waiting to pasted in our family scrap-book is taken in Yellowstone Park. It is a p ture of the sign that marks the C tinental Divide, with the explanation th the waters falling west of the divide into the Pacific, while the waters fall east go into the Atlantic.

On one side of the sign stands one our boys, on the other side stands brother. Just an ordinary snap-sh Families from Maine to California, fr Washington to Florida have their d duplicates. Just a picture of a pain board flanked by two normal boys w camera grins on their faces.

But to me it is much more than th When I snapped that picture I breat a prayer that in the years to come th two sons of ours might never know greater divide than that sign. Oh don't mean geographically! That is least of the dividing forces in this Nor do I mean economically. In th days of shifting policies that would a foolish prayer to pray. I mean— all of you who have sons, or nephe or friends' sons, whom you love as y own, know what I mean.

So many brothers and sisters st together for a while upon a high plat enjoying life, smiling at each other f the top of the world. Then someth happens. One or the other make choice, and in all the days to come t never stand together again, even tho they live within the same city bl Friends, too, and all too often husba and wives. In almost every family th is some dividing force quite as sep tive—if not more so—as the Contine Divide. And life is the poorer for

"But," someone says, "what power has the individual over these divides? The raindrop has nothing to say about the contour of the land; that contour was fixed long before the raindrop's existence; and whether it is finally to mingle with the waters of the Pacific or the waters of the Atlantic is something over which it has no control."

"But," I begin to argue back, "we're not raindrops."

To which I hear the cynic reply: "Oh, aren't we? That's what you think. Now what I think—and a lot of others with me—is that we are like raindrops; just exactly like them. A puff of the wind east or west determines our fate. And who puffs the wind? God! Ah, there then we have you! Only we don't dare to use the term God. We call it Fate." So speak the cynics.

"It's fate; what is to be will be; and nothing that mortals can do will change the pattern." You've heard remarks like this, haven't you? Perhaps at times even you and I have said the same. In the presence of accidents and tragedies, prolonged illness and premature death, in sorrows of many kinds, men and women have found a certain comfort in this line of reasoning. It takes away all responsibility from human beings and loads it back upon God; or upon some power outside ourselves. It relieves individuals from the arduous task of thinking. It anesthetizes them against the pain of truth.

Individually and socially we are reluctant to accept the responsibilities of poor, unwise, selfish choices. It is far more easeful to blame God; and if in so blaming we are forced also to condemn, well that's hard on our belief in an all-loving God; and so, if after a while we come to disbelieve. . .

And of such stuff are atheists made. They think themselves brave, denying the existence of a Father God. Brave! I think they are the weakest kind of cowards. Push many of them back, find out their reasons for not believing and somewhere they will disclose the fact that they have not faced life fully nor met it honestly. Somewhere they have closed their eyes to certain choices for which individuals or society at large are responsible, choices which have led others to tragedy and deep sorrows. They have not been willing to place blame where it belongs. They take too narrow and restrictive a view of circumstances.

Hard-working, honest men die in a mine, and the unbeliever says, "If there is a God as you say there is, he couldn't let this happen." A school blows up and hundreds of happy children are killed: "How can God look on and see such tragedy? If he is a loving God as you say he is, why didn't he stay the explosion for a few minutes until school was dismissed?"

Catastrophes indeed! They sicken the soul. But is God to be blamed for them? What of the men who thought to save money by not repairing the old mine-shaft, by not putting in the proper heating-equipment? Was there no connection between their choices and the gruesome tragedies? What were their answers to the command, "Choose you this day whom you will serve"? If they had chosen to serve God and humanity, instead of Mammon and themselves, would these accidents have happened?

So again it is comforting; the blame rests elsewhere than with ourselves. Our skirts are clear, our hands washed clean! But pause a moment. Push on back of those choices that were so intimately connected with the tragedies. Are our hands so clean? Have we nothing to do with this common choosing for Mammon? Do we ourselves always choose unselfishly? Do we never feel the weight of dollars and cents in the choices that we make? What is our standard of success? Have we never said, with almost reverential tone, "He is a millionaire"? What do we wish for our children? Answer these questions honestly.

And then face this other question, Were the initial choices of the men who decided to save money on the mine and on the heating-plant absolutely opposite to what we would have made in their places? Were not their choices cut from the fabric of ideas we have helped to weave?

But someone squirms away from that question, and parries, "Not all tragedies can be traced back to a poor choice on the part of either individual or society." True. There are many tragedies, some by earthquake, some by storms on land and sea over which man has no control. These—as yet—we must accept *per se*. Some of them, though, I feel will in time come under man's control. Even now there are certain disasters formerly listed as "acts of God" that are moving into the category of "acts of man." Take, for instance, the floods in China and in our own country. A while ago men accepted these in a fatalistic spirit. In China it was the *feng-shway* (spirits of wind and water); in America it was an act of God; but recently scientists have been pushing their way forward with their explanations. These floods, they say, are due not to an act of God, but to the axes of men. Lumbermen have been too ambitious, too avaricious; they have ruthlessly cut down the trees that regulated the flow of the waters.

The other day we drove to the beach where the Pacific rolls in from the Orient. All along the once beautiful highway we saw destruction. The great tall firs are being cut down right and left, seemingly without any thought for the future. Our papers are carrying editorials deploring the ravages of man, and those who know are prophesying that if this extravagant hewing does not stop our Northwest will soon know what it means to have lives and property swept away in the rushing flood-waters of unrestrained rivers. When that happens there will be many who will say what now they say of the floods of the Ohio and the Mississippi, and the Yangtze in China, "How can God let such a thing happen?" Wise and sane are those who now say to the lumbermen, "Choose you this day! Upon your choice will depend much of the happiness and prosperity of the future."

The Lesson Illustrated

Susanna G. Fisher

Obedience Required

Therefore shall ye keep all the commandments (Deut. 11:8).

It happened when my friend was a child. Her father was one of the stern Puritans of New England; stern indeed, but wise and very loving. They had gone out into the West, and were living in the neighborhood of a beautiful lake. It was thought not safe for the child to go alone to the lake, so she had been forbidden. But the fascination of the lovely sheet of water was too much for the poetical soul of the child; so, as she wandered about within the prescribed limits, the temptatoin overpowered her, and she had a delightful stroll all by herself along the shore. She tried to quiet her conscience by keeping out of all danger most carefully, and she thought if she told her father so, he would see the reasonableness of it. But she was politic enough to gather a handful of beautiful shells and bring them to her father. When she put them into his hand he flung them away as far as he could, and simply said, "My child, to obey is better than sacrifice." The lesson was never forgotten. It entered into her blood, and had, no doubt, not a little to do with making her the splendid woman and noble mother she has been. —*Dr. J. Monroe Gibson.*

Now Is the Time

Behold, I set before you this day a blessing and a curse (Deut. 11:26).

One night in Chicago Mr. Moody chose for his text, "What shall I do then with Jesus, which is called Christ?" and his closing words to his immense congregation were, "I wish you would take this text home with you and turn it over in your minds during the week, and next Sunday we will decide what to do with Jesus of Nazareth." That night the great fire broke out and many of his congregation perished. Mr. Moody never forgot the impression made upon him of the lost opportunity, and in all his work afterward he never said, "We will decide next week," but rather "We must decide now that the God of Christ shall be our God."

Our Ideal

A land which the Lord thy God careth for (Deut. 11:12).

A citizen who is a true follower of Jesus will be marked by certain attitudes and convictions.

First, he feels the *responsibility of the ballot.* Suffrage is a great privilege, but it is far more. It is an obligation. When a man becomes careless about registering and indifferent about participation in elections there is evidently something wrong with his Christianity.

Second, he is a man of *public spirit.* His private concerns, however pressing and important they may be, do not crowd out time for informing himself about matters of the common weal.

Third, his basis for citizenship is the *ideal of service.* His vote goes not to the man who will use an office for self-aggrandizement or to reward the members of his private political ring, but to him who is a servant of the people an views his office as a public trust.

Finally, he carries in his heart throug his Christian faith two pictures, not onl the one of the present "Jerusalem," h city as it now is, but also the purer pi ture of the "New Jerusalem" alive wit the consciousness and obedient to th will of God, the city that he hopes an prays his city may some day become.

Lesson XIII. September 26. GOD IN THE MAKING OF A NATION

Deut. 8: 11-20

General Theme: GOD IN THE MAKING OF A NATION

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Isaiah 51: 4-8

KEY VERSE: Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day.—Deut. 8: 11

11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

A Bible Message for Every Day

Monday. Recognizing God's Leadership. Deut. 8: 11-20. The hymn says, "Through days of preparation, Thy grace has made us strong." Those especially who have passed through an exodus ordeal follow God with full confidence.

Tuesday. God Saves a Nation. Ps. 114: 1-8. Sometimes it is with nations as it is with individuals—God the last and only resort. They come to impassable Red Seas.

Wednesday. God Provides Judges. Judg. 2: 16-22. How important it is that the ruler (any public official) be accredited of God—raised up by him (vs. 18)—so that the people shall have confidence in his rule.

Thursday. God Keeps a Nation. Ps. 121: 1-8. J. M. P. Smith has instead of "keeper," the finer and more appealing, "guardian"; "The Lord will guard your goings and comings."

Friday. God's Wonderful Works. Ps. 105: 1-8. Public worship may be looked at from many points of view. It benefits the worshipers, of course; but it also tells to the world, to non-worshipers, what a wonderful God we have found God to be.

Saturday. God's Commands Concerning Rulers. Deut. 17: 14-20. Our politics should be so purified and conducted that the man elected to office shall feel that he is really God's representative, vicegerent; then we shall be likely to have a godly government.

Sunday. God's Righteous Rule. Isa. 51: 4-8. If this is prophecy of Christ and his kingdom, then we may be confident that his rule and salvation are here to stay; imperishable, invincible (vs. 8). "Crowns and thrones may perish. . . But——"

At the Threshold of the Lesson

The claim that the nation or civilization that trusts in God and lives according to his holy laws prospers and survives may be substantiated by many chapters of the world's history. Godlessness carries with it a whole lot of things (consequences) that make for national decadence and disintegratio There is a driving, cause-and-effect in evitableness about it that no people ca disregard or get around. That which nation sows, that shall it also reap; the wind, then the whirlwind. The mil of the gods grind slowly, to be sure, bu they grind! Today all over the worl one may find plenty of the grist o disaster.

But the spiritual aspect of this trut should be kept in the foreground studying this lesson. For the spiritua elements of every nation's life are wha count. It is more important, for ex ample, that our own country's original affirmed trust in God and adheren to Christian principles be maintained tha that our traditional institutions of gov ernment endure. "Lo, all our pomp o yesterday is one with Nineveh an Tyre!"

The Lesson Before Us

I. Lest They Forget

Moses everywhere exhibits a profou knowledge of human nature, and esp cially of the human nature of his peop Israel. He had had plenty of exper ences of it! Maybe ingratitude didn run to ninety percent with them, a Jesus found it (Luke 17: 17), but h knew that they needed to be cautioned.

The hardships of the Exodus wande ing had usually kept them mindful o God; would forgetfulness and negle of him result from the comforts an pleasantness of their settled life in Ca naan? It is an old story, that "Whe the devil was sick, the devil a mon would be; when the devil got well, th devil a monk was he." Or in Mr Browning's more refined words, "An lips say, 'God be pitiful,' who ne'er sa 'God be praiseth!'"

II. Forgetting Through Disobedienc

Sinful living pushes God out of th picture. The sinner at first tries to fo get God, for his peace of mind—the does. If we live away from God, pret soon it will be, "out of sight, out o

mind." The ancient Hebrews thought that their God dwelt nowhere but in their own land. There is a large element of truth in that belief. We often refer to a certain place as "a godless community"; and we might about as well say "lawless community."

III. God's Commandments, Judgments, Statutes

Moffatt has "orders, regulations, rules." God's commandments are not arbitrary rules of conduct, his mere whims; they all have both a reasonable meaning and are, especially, provisions for our well-being and happiness.

So we are told to remember God for our own good (vs. 18). Men speak of the value of our Constitution in preserving our liberties and in affording protection to the common man. The Ten Commandments and the other laws of God (laws of righteous conduct) have a similar value and place in human life.

IV. The God of the Exodus

The prophets and teachers of Israel always had ready at hand a splendid object-lesson: the leading of God through those forty years of the Exodus. He had safeguarded them in many dangers and wonderfully supplied their needs (vs. 16). This was now comparatively fresh in their memories, but it was to be for Israel a story unforgetable; all through their literature and religion, down to the present day even, we find it rehearsed. The psalms, in particular, make it one of their leitmotifs, leading themes.

Christianity has taken over as another picture of the love and care of the God, the Father, of Jesus' teaching, and of the manner of that Christ Jesus' leading of those who entrust themselves to his Lordship. It enters largely into our hymns, prayers and preaching: "He leadeth me, O blessed thought!" We have translated his leading, also, into the figure of the Good Shepherd.

V. "For It Is He"

Self-reliance may become, if not a sin, at least a spiritual danger. To it men and nations are particularly inclined after great successful accomplishments. Failure often throws us back on God, success forward into pride. Doubtless Moses was already hearing such remarks as, "Haven't we made a glorious trek, distinguished ourselves for bravery, resourcefulness and heroic endurance! Here we are, arrived! The ages will acclaim us!"

Was that all the Exodus had taught them? What about God? "Who was it led thee"—through those awful waste places? (vs. 15)—Fed thee where no food was? (vs. 16). Here lies one of the greatest spiritual dangers for our modern time of amazing inventions, discovery and progress; especially for us Americans, standing as we are atop a Babel tower, high above all the rest of the peoples of the earth. What about God? Who transformed twenty-four dollars' worth of Indian hunting-ground into the greatest and richest city on earth, and then built its Empire State Building? Who dug the Panama Canal and bridged San Francisco Bay? "Lest . . . thine heart be lifted up, and thou forget the Lord thy God."

Moses' faith and hopes made him confident that Israel would not only conquer Canaan, but also realize remarkable prosperity and riches there. If they did, however, it would be through the power of God (vs. 18). Let them beware; not forget God in their proud self-sufficiency; and not spoil it all and bring upon themselves national ruin by turning from their Lord God, going a whoring after other gods, false ones (vs. 19). One might say that it was this admonition of Moses' that the English Kipling wrote out in the famous hymn that we have quoted, "Lord God of Hosts! Lest we forget, lest we forget!"

Practical Questions for Class Discussion

¶ Can you mention some nations that have gone to pieces through ungodliness?

¶ In such cases how largely responsible were the people, as distinguished from the rulers?

¶ Now that women are participating more largely in government, by voting and holding office, are our governments becoming more truly Christian?

¶ Should the church, Christian ministers and leaders, actively fight evils that are apparently undermining the government, rendering it "ungodly"?

¶ Might such fighting be carried to the point of revolution?

¶ How would you interpret, or apply, or practise, Paul's injunction in Romans 13:1, 2?

¶ Has our Declaration of Independence a religious significance? The Constitution of the United States?

¶ In what ways has England proven herself, through the centuries, a Christian nation?

Notes and Comments

"What are all our histories but God manifesting himself, that he hath shaked and tumbled down and trampled upon everything that he had not planted."—*Oliver Cromwell.*

"No human counsel hath devised, nor hath any human mind worked out, these great things; they are the gracious gifts of the most high God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy."—*Abraham Lincoln.*

"Whatever makes men good Christians makes them good citizens."—*Daniel Webster.* "There is no perfect Christian who is not also a perfect patriot."—*Cardinal Mercier.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

God in the Making of a Nation

It is a full-page advertisement in *The New York Sun* of May 7, 1937. A "he-man," with his right fist clenched, is saying: "Agitators may agitate, writers may write, and legislators may legislate, but WHEN BETTER TIMES COME, *BUSINESS* WILL BRING THEM."

That may be so. I do not know. I do know that something more than business, or legislation, or agitation, or literary essay is needed to bring the better times of which prophet and seer speak. That "something" is comprehended in "keeping his commandments, and his ordinances, and his statutes, which I command thee this day."

Mrs. Carl R. Gray, the "American Mother of 1937," broadcast on May 9 this very significant message:

"Home is the place where faith, hope and courage are born, live and thrive. Home is the place where loved ones are. Let us remember that our homes, whether large or small, should be great factories sending forth a fresh supply of love, peace, truth and joy, as well as godly men and women, boys and girls who have pure hearts, clean minds and willing hands. If I am to be a helpful mother to America's millions, as I hope to be, we must build together with God that our nation fall not, nor crumble as others have crumbled."

May I place by the side of the inspiring expression of Mrs. Gray the following quotation, also from a New York newspaper, referring to City College, and giving the results of the student questionnaire, which included student opinion from the day and evening sessions:

"The typical City College senior was found to be 20 years 9 months old; weighs 150 pounds; is 5 feet, 8 inches tall; belongs to no political party; and is an agnostic. He expects to marry at 25; is not averse to marrying for money—sets his price at $50,000. In keeping with his monetary marital designs, he also aspires to material success. . . The seniors selected the five greatest men of all time in the following order: Aristotle, Jesus, Shakespeare, Marx. Einstein and Lenin tied for fifth place."

Important question for the United States of America: Which conception

maintains as the core of our national life—"Build together with God" (Mrs. Gray), or "agnostic" and "Aristotle" (City College senior)?

Harry Emerson Fosdick, of New York, said in his sermon of May 9, 1937:

"Religion presents the most stimulating and hopeful interpretation of life that man has ever had. Religion is the revelation to the human spirit of an interpretation of life that puts into living sense and reason, worth and dignity, joy and satisfaction."

I am writing these lines in New York City. As I was walking on Sixth Avenue, near Forty-second Street, a day or two ago, I noticed a sign displayed by a street-vender: *"Five cents for the Lord's Prayer, Protestant or Catholic, engraved on a penny."* Would that our Lord's Prayer obliterated the differences between Catholic and Protestant. The place on which to engrave the message of Jesus, however, is the human heart. Religion, as interpreted and experienced by man, has been divisive. Christianity even has failed to unify. Do any of us doubt that the essential spirit of the gospel, rightly understood and lived, would bring us together in fellowship and common purpose, even with diversity of ecclesiastical polity?

The making of a nation, from the standpoint of Christian values, has been greatly affected by the rapid social changes taking place in this generation. Young and old are all but stampeded. Advertising has strong social implications, far exceeding its main function; namely, to build good-will and sell goods and service. The so-called "comic strips" in newspapers are exercising a subtle and continuous influence. Literature and dress are inescapably influential. Commercial recreation has severed decent leashes. Standards of morality have changed.

The prevailing "tempo" is nicely illustrated in the field of travel. At the time of the horrendous Hindenburg disaster the daily papers told about one Alex M. Menetas, of Memphis, who was planning to return to his native Athens. He said he had made the trip both ways aboard the Hindenburg last summer. Last year he made the eight-thousand-mile trip from Memphis to Athens entirely by air in three days. He had hoped to lower the mark this time.

"Thirty-two years ago, when I came to this country," Mr. Menetas said, "it took me ninety-six days to reach New York. I decided to take the fastest way going back."

It is too much to expect that the pervasive effects of invention, education, travel and commerce will leave religion unmolested. While religion is engaged in trying to influence life, it is itself being influenced by the life of which it is a part. To hold to God, while our nation is in the making, becomes a supreme test of faith.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Almost forty years ago a little girl stood up with other fourth-graders to sing "America":

"I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above."

As she sang something happened to her. A new sensation was hers, something akin to a chill; only this was a warm chill; it left her all aglow.

"Our fathers' God to thee,
Author of liberty."

So then it was God who was the author of our Constitution, and not Thomas Jefferson. Her young mind was discovering new mountaintops of thought—and was leaping from one to the other with never a care for the valleys between.

"Long may our land be bright
With freedom's holy light."

Her voice soared with her thoughts; she minded not that her classmates stared at her; she was under the compulsion of a force greater than natural shyness; she was tasting her first conscious patriotism, and the taste of it was good indeed.

"Protect us with thy might,
Great God our King!"

Shivers, long and deep, ran up and down her backbone, shivers her classmates could not see. Patriotism was fusing itself to religion, and not only her heart but her spinal cord as well thrilled to the rapture of it.

Twenty years later, on her first Sunday spent on Chinese soil, she stood with fellow Americans to sing,

"O beautiful for spacious skies, for
amber waves of grain,
For purple mountain majesties, above
the fruited plain."

On the wall in front of her hung the Stars and Stripes. It was too much for her; tears choked her voice.

Ten more years went by. People of this foreign country had so endeared themselves to her she was scarcely conscious that they bowed in salutation to another flag than hers. The strange customs of the land had become so familiar she often found herself wondering which was topsy-turvy land, China or America. Only two experiences retained their initial freshness: her thrill whenever she saw the flag of her country and her poignant joy whenever she opened a letter bearing the stamps of that country.

It was through one of those letters that one day she again felt the emotions of religion and patriotism filli her heart. This time, however, the tea that came were not those of nostalg but of humiliation. In that letter h dear friend wrote at length of the strik that were crippling the street-car servi in her town, and the strikes that we forcing a shortage of coal so that tho sands of innocent men and women a children were in great distress. S wrote of a scandal in the local politi of a divorce in a family I thought mo happily married, of a dozen auto-wrec of a near-by murder and suicide. The without any transition, she continue "And now, do tell us when you are co ing back to God's own country?"

God's own country! Where new papers grow fat on a diet that tur even the ungodly pale! Where ma men care more for mileage than f childhood! Where "whom God ha joined together let no man put asunde is on its way to becoming as obsolete a cuneiform tablet! God's own countr

And my country, too! A gaunt que tion rose before me: What were t Chinese friends thinking of this count of mine? I had come to them fro "Christian America." Was it Christia That question has never left me, so th today as we were driving through t beautiful State of Michigan I looked all I saw through the eyes of one of m foreign friends, imagining she had co to America for her first visit. Wh indications would she be seeing to sh her that we were Christian, peo whose greatest joy is to be obedient un the voice of the Lord our God?

Rolling hills and fertile plains, garb in the blooming robe of spring! Y beautiful, beautiful country! but sprin time in China is beautiful, too. Only part of China is ugly with floods a barren land. And that, just as America, because of man's greed. Th are other parts, great areas, that ha natural beauty equaling the fairest th we have. No, natural loveliness of l and plain is not enough to claim this God's special pet.

Besides, the name Christian is not mountains and valleys, for rivers a trees. My friend would not look them for an answer to my question; would look at the people who l among these mountains and in th valleys. She would watch the men a women and children. And, let us s on a Sunday night where would she them? Long queues going into the gr stone city churches? Not if she w seeing what we saw. The queues w not in front of the churches, but front of the movie-houses. And if had followed the crowd, what would have seen? This beautiful land of o with its "fruited plains" and "pur mountain majesties" used as the ba ground of a stirring religious dra revealing the loving hand of God m ing land and men? Not unless posters outside gave the lie to

scenario within. The fruited plains were there for plunder; the majestic mountains existed only to serve as hide-outs for the bandits once they had the plunder.

That line of thought was too disturbing. I turned to the road-signs. Surely here my friend would find something to prove to her that we were a Christian nation. For five miles I read every sign on the right-hand side of the road. There were signs extolling the virtues of every kind of food and drink that man or car might care for. There were clear directions telling how to reach hotels, restaurants, department-stores and motion-picture theatres. But, with the exception of notices on bulletin-boards hugging the city and country churches, I saw only one sign that bore the word church. That was a timid little white-washed finger pointing to a desolate wooded spot, and announcing "Church Camp Ground." Invitations for my imaginary friend and myself from hotels and stores and places of amusement to enter and make ourselves at home and rest our weary bodies were all along the way.

But what of the rest for our souls? Even some of the bulletin-boards tied to the apron-strings of the churches had no "Enter here and find your rest" signs. And from experience I knew that should we have attempted to enter, the only churches I could be sure would be open would be the Catholic ones.

This may be too short-sighted a view. Perhaps God is against advertising for the churches, as even many members and pastors are. Perhaps he is working in his own mysterious way his wonders to perform. Perhaps even now this beautiful land of ours is on its way again to feel long, deep shivers going up and down its backbone. The prayers of thousands have been for a revival. Can it be that this revival is on its way, is among us, through the lives of those who are seeing anew the privilege of yielding their lives to God's guidance?

Just as I am finishing this writing, two articles printed in the magazine *Liberty* have come to hand. I am not a subscriber to this magazine, nor am I a member of the Oxford group, but the bearing of these articles on the topic of today, "God in the Making of a Nation," constrains me to ask with Will Irwin, "Will the Oxford religious drive get into politics?" "Well, what if it should?" some of you say.

The Lesson Illustrated

Susanna G. Fisher

Can He Trust Us?

Beware that thou forget not the Lord thy God (Deut. 8:11).

We come to the place where we are sure that we can trust God; but what about our having reached the place where he can trust us? I once heard a man in the city of Chicago say to a friend who was going through the fires: "Old man, you can count on me through to the end. You are having a terrible experience; but you may be sure that I will stand by you through it all!" It thrilled me as I heard it. And that man was certain of his love and his allegiance as he spake. Surely something like that must be our ambition in our relation to Jesus Christ. It must not be enough for us to say that we are sure we can trust him; but we must seek to grow into the place where we can say: "Oh, Christ, you can count on me!"—*Howard Agnew Johnston.*

Neglect Brings Disaster

Ye shall surely perish (Deut. 8:19).

"The accident was due to neglect of orders." This was the coroner's verdict on a railroad collision in which several lives were crushed out. Some employee that day had been careless of his duty, and the result was a crash and a swift harvest of death. The "orders" were not despised or wilfully disobeyed, they were simply treated with "neglect." Life is run on "orders," and they must be strictly observed and obeyed, or there will be wreck and ruin. It is not necessary to be wilful and wicked in our disobedience, to trample riotously on the commandments of life and to do "despite unto the Spirit of grace"; simple neglect of these "orders" from above will surely end in disaster.—*Selected.*

"Not a Christian"

And the children of Israel . . . were sore afraid (Exod. 14:10).

A friend of mine, an old missionary in China, gave a Bible to a cultured Chinese gentleman, a Confucianist, asking him to read it and then to tell him what he thought about it. After a few months he returned to this missionary and said: "I have read this book with great interest; it is a great book, and I am inclined to try these teachings; but," he added, "according to this book you are not a Christian!" The old missionary, startled at this sweeping assertion, replied, "What do you mean?" The Confucianist answered: "I read that a Christian is a man who is not handicapped by anxiety and worry, and is usualy a happy man. He is one who knows that his God, who cares for the falling of the smallest bird, will surely care for him. This book commands him to cast his care upon God, and it assures him that he will receive the gift of peace. I read that Jesus said to his disciples that he gave them his joy, and he furthermore said, 'Let not your heart be troubled.' I find that a Christian is an unworried man. But you are the most worried man I know. You impress me as having a thousand cares. You are anxious about details concerning which, as these Gospels teach, you should trust God. You are not an unworried man. You are not a Christian."—*Christian Herald.*

Prayer First

She took for him an ark of bullrushes; and she laid it in the flags by the river's brink (Exod. 2:3).

The mother of Moses laid the ark in the flags by the river's bank. Ay, but before doing so she laid it on the heart of God! She could not have laid it so courageously upon the Nile, if she had not first devoutly laid it upon the care and love of God. We are often surprised at the outward calmness of men who are called upon to do unpleasant and most trying deeds; but could we have seen them in secret we should have known the moral preparation which they underwent before coming out to be seen of men. Be right in the sanctuary if you would be right in the market-place. Be stedfast in prayer if you would be calm in affliction. Start your race from the throne of God itself, if you would run well, and win the prize.—*Joseph Parker.*

A Perfect Sacrifice

"Your lamb shall be without blemish" (Exod. 12:5).

A missionary in Africa heard a boy say: "The lack of my fifth toe on the left foot is my life. They were going to make me one of the sacrifices at So-and-So's funeral, but a sacrifice with a blemish won't do, so I got off." What a striking reminder of our perfect Sacrifice!—*Christian Herald.*

Lawlessness

Lest they drink and forget the law (Prov. 31:5).

The Internal Revenue Department has been issuing licenses to wholesalers in dry states. In one state alone (Alabama) seventeen wholesale beer dealers have been licensed. This same department has also stated that there are 980 retail whisky dealers and 328 retail beer dealers in Alabama. This is in spite of Section 2 of the Twenty-first Amendment, which says: "The transportation or importation into any state, territory, or possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited."

An Evil Parade

They also have erred through wine (Isa. 28:7).

The drunkards of 1945 are beginning their parade. Hundreds of thousands of young girls and boys are taking their places in the procession. During the last "Three long years" there has been a 183% increase in youth made uninsurable by drink. In the words of Bishop Robert McIntyre, "How shall we step over the tiny graves of little ones, slain by drink, to face His ire?"

We need only to obey. There is guidance for each of us, and by lowly listening we shall hear the right word. —*Emerson.*

Order of Worship Service

(MERELY SUGGESTIVE)

Prepared by NATHAN PIERCE, JR.

OPENING MUSIC. Piano, organ or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Holy, Holy, Holy"; "Sweet Is the Work, My God, My King"; "Praise the Lord, Ye Heavens Adore Him."

RESPONSIVE READING.

Superintendent. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

School. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Superintendent. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies.

School. But they that have gathered it shall eat it, and praise the Lord.

Superintendent. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

School. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

Superintendent and School. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken (Isa. 62:6-12).

HYMN. Suggested: "From Age to Age They Gather"; "For All the Saints Who from Their Labors Rest"; "Simply Trusting Ev'ry Day."

SCRIPTURE READING. Suggested: Philippians 4:8-20; Isaiah 55; John 4:13-26.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Crown Him with Many Crowns"; "Who Is on the Lord's Side?"; "My Jesus, as Thou Wilt."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

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SECRETARY AND TREASURER'S REPORT.

HYMN. *Suggested:* "Faith of Our Fathers"; "Hail the Glorious Golden City!"; "We're Marching to Zion."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

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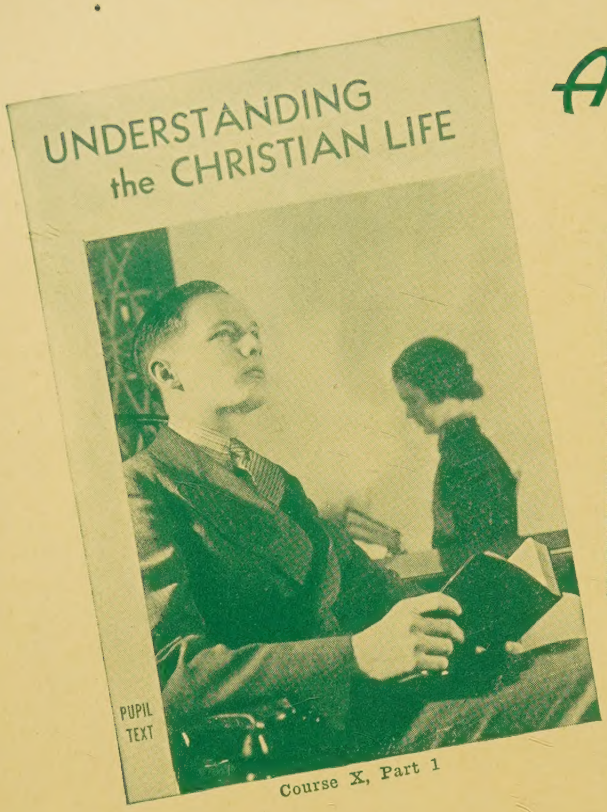

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